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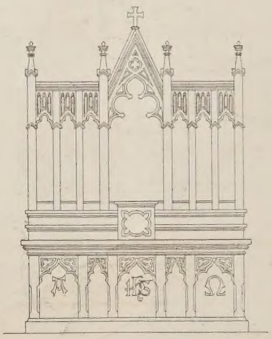

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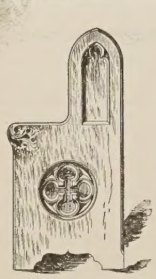

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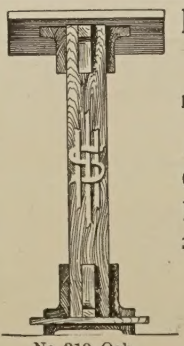

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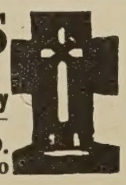

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THE HEAVENLY MANNA.

FOR THE SUNDAY NEXT BEFORE ADVENT.

"Hallowed corn of God's elect,
Cup of blessing filled for us,
Hidden Manna, Angels' Food,
Save us, O sweet Jesu."

IN the early morning a sower went forth and sowed wheat seed in carefully prepared ground. The sun and rain brought it to maturity, until it stood tall and brave in its beauty, little dreaming of the high destiny that awaited it; but the Master Gardener passed that way and—

"He chose one little sheaf, and said
O food for man's salvation.
No sweeter sheaf the winds have kissed,
Elect of God for Eucharist,
Thou shalt become the Living Bread,
For mortal's adoration."

This, fresh from the garden of God, moulded by religious hands set apart for God's service, comes to the altar in the form of unleavened wafers, small, round, and white, like the manna in the wilderness, or else in the leavened loaf. Then it becomes the Sacred Host, which is to us as the live coal with which the angel touched the lips of the holy prophet. "He maketh peace in thy borders, and filleth thee with the flour of wheat." "Thou gavest them Bread from heaven, containing in itself all sweetness."

Of Elijah we read, "He looked, and behold, there was a cake baken on the coals, and a cruse of water at his head; and he arose and did eat and drink: and he went in the strength of that meat forty days and forty nights unto the mount of God."

Another Christian Year has passed away, and it is a most solemn thing to stand on the threshold of the coming one, not knowing what it may bring forth. As we review the past twelve months we must ask ourselves what is the result to us of all our Communions, confessions, retreats, and meditations. How have they borne fruit?

If Christ is to be ours we must ask, How and where can we find Him? The answer of the Church is plain. In no other way, and by no other means, can we find and receive Him so really and so fully as at His altar, where the lights signify His twofold Nature—Human and Divine—and where the use of the ancient priestly vestments indicates that the celebrant is performing a sacrificial act very different from the monastic choir-offices.

Yes, the sum total of our spiritual exercises is this: that He is the End for which we seek, the one Friend whom we desire. So now, for the third time this year, we have for the Gospel the miraculous feeding of the people in the wilderness, because it is typical of the great, central act of worship, given by Christ Himself to the Catholic Church. What a gracious condescension it is that He vouchsafes to come daily to our altars; and though we may not always be prepared so that we may receive Him in that closest of all relationships, yet we may always worship Him present on His altar, joining with the whole company of heaven in humble adoration.

When, as we kneel in rapt adoration before Him, and think on that Day when He will come in glory, let the prayer of our hearts be:

"Remember then, O Saviour,
I supplicate of Thee,
That here I bowed before Thee
Upon my bended knee.
That here I owned Thy Presence,
And did not Thee deny,
But glorified Thy greatness,
Though hid from human eye."

C. F. L.

SUNDAY A DAY OF REST.

IT behooves Churchmen to stand on guard for Sunday as a day of rest and worship. Few appreciate how widespread is the use of Sunday as a day of labor for other than "works of necessity." A competent investigator has declared that employes work seven days a week in about 19,342 different industrial plants in New York state, including 3,626 restaurants, 290 hotels, 1,905 drug stores, 702 floral shops, 523 tobacco stores, 1,600 fruit stands, 2,000 delicatessen stores, 1,376 confectionery shops, 2,500 bakeries, 100 taxicabs and automobile companies, 75 newspaper offices, and 1,073 livery stables. To this total must be added 32,000 railway men, 2,000 employes of electric light plants, 4,000 employes of telephone companies, and 1,000 employes of department stores that work on Sundays.

A careful report on the industrial situation at Bethlehem made by a special committee appointed by the commission on the Church and Social Service of the Federal Council of the Churches of Christ declared that beyond and intensifying the evils of a 12-hour day, is the existence in many departments of a 7-day week. The United States Labor Bureau showed 28 per cent. of all employes working regularly seven days in the week; in addition were those who worked on Sundays irregularly as overtime. The total working on seven days in a week, both regularly and as overtime, in January, was 4,041, or 43 per cent. According to that report:

"As to Sunday work, the Bethlehem situation is worse than that found in the Pittsburgh steel mills in 1907-8 by the Pittsburgh Survey. There 20 per cent were estimated as seven-day workmen, but in Bethlehem the percentage runs from 28 to 43.

"It was claimed by the manager of the Bethlehem plant that practically only necessary work has been done on Sunday; that in January the excess of Sunday work over absolute necessity was about 2 per cent. But it appears from the Labor Bureau report that rolling mills and open hearth furnaces were operated on seven days in every week in January in Bethlehem.

"In Pittsburgh in 1907-8, there was a full 24-hour stop for rolling mills each Sunday, and open-hearth furnaces were not operated from Saturday night until Sunday morning, and then a full crew was not needed until Sunday noon or later.

"But in Bethlehem these departments called out practically their full crews in January, seven days and seven nights a week. Nothing in the company's statements or payrolls, as furnished the Bureau of Labor, showed that there was any shut down or let up for twelve or twenty-four hours by the men in these departments. It is generally conceded that for technical reasons blast furnaces cannot be shut down on Sunday, but rolling mills and open-hearth furnaces can be, and generally are, shut down.

"It has been claimed by the management that Sunday and overtime work is, in some departments at least, optional with the men. This is denied by the workmen, and it is obvious that in a great corporation where there cannot be the close personal touch between management and men, details are in the hands of foremen. With the necessity upon these foremen of getting the output desired by their superiors and the lure of a bonus before them, they can hardly be expected to leave the matter of overtime entirely optional. That it is not so left, and that men are either discriminated against or discharged if they refuse to work overtime or on Sundays, is commonly known in Bethlehem. As already pointed out, it was a case of this kind that precipitated the strike.

"At Bethlehem, as in Pittsburgh and throughout the country, the blast furnaces are operated continuously seven days and seven nights a week. Adjustment of the working schedule which would allow every man on such crews one day off a week was recently advocated by W. B. Dickson, vice-president of the United States Steel Corporation, at a meeting of the Iron and Steel Institute in New York, and, according to the newspaper reports, was supported by other practical steel men, Mr. Schwab among them.

"At present, every time the day and night shift turn about, these seven-day workers are required to put in a long turn of twenty-four consecutive hours of labor."

This is certainly a condition of affairs that is seriously menacing the American Sunday. In fact it is making the "American Sunday" a much worse affair than the Continental Sunday, for that is usually a day of change and recreation begun by attendance at the Holy Eucharist.

A Pittsburgh workingman is quoted as saying: "It's no time to preach to a man when he's hungry; feed him first, then preach to him. You think a man ought to go to church after working twelve hours Saturday night? Get a decent working day with decent conditions, then ask him to stop drinking and to come to church. Let the church people go into the mills and see the men that work in the heat; and outside the mills, let them notice the men with crushed hands, or broken arms, or with a leg missing. If they would stop their preaching long enough to look around a little, they could do something for us, if they want to try."

He might have gone further and said, "Give more of us an opportunity to get to church at least one day in seven." There is more than a kernel of truth in this advice. Churchmen owe it to themselves and to the Church to know the facts about the employment of men and women and then to apply the remedy. The ideal toward which we should set our face is eight hours' work, eight hours' sleep, and eight hours' recreation, which of course involves education to enable the proper utilization of the eight hours of recreation. Moreover one day in seven should be set aside for recuperation and the worship of Almighty God. The fourth commandment has frequently been called the first shorter-hours legislation in the history of the world.

The pressing problem, however, is the fact that men and women are overworked to the detriment of their health and morals and spiritual life and to the detriment of the community. Very recently the United States Steel Corporation has taken advanced steps to reduce the seven-day labor to a minimum. A report that may properly be characterized as revolutionary has been presented by one of the vice-presidents, W. B. Dickson, who concludes with this far-seeing recommendation:

"I therefore urge upon the directors of the institute the appointment of a committee to consider this question and devise a workable plan which can be recommended to all companies, whereby no individual shall be on duty for more than six consecutive days. I urge this because it is the right thing to do and is in line with the spirit of the age in which we live, and I am confident that these are sufficient reasons to insure its being done If, however, any further reason should be necessary, in my judgment we have the conclusive one that if we do not do it voluntarily we will in the near future probably be compelled to do it by the passage of legislation by the various state legislatures, which may be so radical as to create a serious situation for the entire iron and steel industry."

The *Iron Age,* with a full appreciation of the difficulties involved in the proposal thus put before the steel manufacturers of the country, thinks that it may safely be said that they are not insuperable:

"With their record for the solving of problems that have repeatedly blocked the advance of the industry, the engineers and managers who have done so much to put American steel works practice in the forefront, will not be willing to confess failure in advance, when thus challenged to bring about a much desired change. Ore unloading, travelling cranes, charging machines for open hearth furnaces, automatic skip hoists, pig iron casting machines, and the whole list of mechanical improvements that have been steadily cutting down the exhausting drudgery of iron and steel works operations, have been the response of engineers to the constant demand for new economies in production. It will scarcely be claimed that the substitution of a six-day week for a seven-day week and the abolition of the eighty-four hour week in the iron industry are of less consequence than the ends served by any of the mechanical improvements mentioned.

"One consideration should not be overlooked in connection with the first concerted effort of the American Iron and Steel Institute in lines other than commercial. The iron industry is largely exempt from labor union domination. It should, therefore, be in all particulars, as it is in most, an industry in which the conditions of employment are better than the coercive measures of militant unionism have succeeded in making them."

It is significant of the Church's growing interest that we find the California Diocesan Commission declaring: "For most men working twelve hours a day, seven days in the week, little is left except lethargy or stimulants. There was little enjoyment of life possible for them except the enjoyment of the senses. What the Survey revealed in Pittsburgh is, we are advised, true to a greater or less extent—often to the same extent—in other industrial centers"; and quoting with approval what the editors of the Pittsburgh Survey themselves report: "Pittsburgh is not a scape-goat city. It is the type of those American industrial communities into which tide after tide of immigration has passed from the old countries, resulting in an anomaly in the present-day world—a combination of splendid organic development in industrial enterprise with deplorably haphazard development of its social institutions. The application of these lessons in our own case, California's, may be inferred from the fact that in San Francisco over 70 per cent. of the population is foreign-born or of foreign parentage—a proportion which will undoubtedly be quickly increased with the opening of the Panama Canal."

May the Church awaken to the gravity of the situation, and set her face to the making of Sunday a day of rest and opportunity for the worship of Almighty God!

A COMPREHENSIVE circular has been issued by the Educational Department of the Board of Missions showing lists of books and pamphlets available for mission study classes, both of adults and of children, on general missionary subjects and on specific fields. It is evident from a glance at the titles gathered in this circular that an abundance of literature on these subjects has already accumulated, so that every opportunity exists for intelligent study of the field. We could wish that for the works recommended as "text books," our classes might not be so largely dependent upon sectarian writers. It is not enough to take the work of such writers, add a resumè of our own missions, and issue it as a "Churchman's edition." A really satisfactory text book would be one that proceeded from a Churchly point of view; that showed an appreciation of the fact that the *main* reason for missionary effort is that the sacraments of the Church may be brought intelligently to people in every part of the world, in order that these may have the means of spiritual development, and not merely a knowledge of facts comprised in the Christian religion. Text books that proceed from such a point of view would suggest, without the necessity for arguing, that the Church's missions to foreign lands differ *in kind* from Protestant missions in general and would show why our own missionary authorities are unable to consent to any permanent division of the missionary field among different Christian bodies such as would estop us from entering a field in which others had already preached the gospel. Of course such a point of view by no means implies a failure to recognize the splendid work of other missions that have preached the gospel, nor does it demand that we should embarrass them, in any sense, in their work; but rather that we should distinguish between the larger duty which the Church tries so inadequately to perform through her missionary labors, and the more special work of preaching the gospel, with little, if any, emphasis upon sacramental life, which is the special work of Protestant missions.

If text books proceeding from this Churchly point of view are not yet available, we hope that steps may soon be taken by the educational department of our Board to secure them. Then we shall know that we are raising up a generation of Churchmen who will know why they should support *Church* missions preëminently, and who will not be in danger of misunderstanding where the distinction lies between different classes of missionary endeavor.

THANKSGIVING.

Fruits of the season bring we Thee, O Lord,
Dear Lord, who givest opulence to earth,
Preserving thus Thy people from all dearth.
Thy gifts according to Thy holy word
We now present to Thee, our glad hearts stirred
With deep thanksgiving, and with reverent mirth.
Fruits offer we as symbols of Thy worth
O Thou, the infinite and perfect God!
Rich clustered grapes bespeaking unity,
And ears of corn as symbols in Thy feast
Of Eucharistic offerings to Thee.
Pomegranates rich, emblems of royalty
O King of kings, whose bounties to the least
Of us Thy servants, thus acknowledge we.

LILLIAN FOSTER COLBY.

THE report of a committee of the House of Deputies, followed by the appointment of a new Joint Commission to consider the whole matter of an enlarged and enriched Hymnal, were matters that escaped general attention in the hurry of the last days of the session of General Convention. The report is printed on another page of this issue.

There is a very legitimate demand that the hymnology of the Church should be enriched by the use of new material which is constantly appearing in print. We cannot feel, however, that the solution of the problem is to be found in enlarging a hymnal that is already too large and too expensive. A better solution of the difficulty would seem to lie in making perfectly plain, what many Churchmen now deny, that sufficient canonical "authority" for the use of hymns is given by the approval of the rector, subject to the indorsement of the Bishop. The ponderous machinery of official authorization by General Convention ought not to be required before a hymn could be deemed worthy to be sung in our churches. Moreover, if our present Hymnal should be enlarged by the addition of other hymns, no matter how many, there would still be new hymns continually appearing afterward, and the new book would cease to be "up-to-date" before it were a year old.

If Hymnal revision is to be commenced, it should, in our judgment, be with the intention of cutting the present size in half. Three hundred hymns, or four hundred at most, as the nucleus of the Church's use, would be quite sufficient, and would make a convenient volume of very moderate price. Beyond that, instead of frowning upon the selection of hymns not thus included, it should be understood that new hymns of merit would always be welcomed in our churches. The living use of the living Church requires the appreciation of the fact that the Church's children are as apt in hymn writing to-day as ever they have been in ages past. Many are the occasions which give rise to special hymns of dignity and strength, as our own columns frequently bear witness; and it is a deplorable limitation upon the natural freedom of the rector of any church that his authority, subject always to that of the Ordinary, should not be clearly recognized as sufficient for the allowance of such hymns.

We believe that if the commission lately appointed should act on these lines, its work would be much more favorably received in the next General Convention than would be the presentation of a bulky volume exceeding the dimensions of the present Hymnal, no matter what were the merit of the hymns proposed for addition.

A CORRESPONDENT writes to inquire whether it is true that "Mr. Morgan is the cause of the Divorce bill not getting through the House of Deputies," and also making other other inquiries in regard to the attitude and influence of that distinguished deputy.

Of course the report is untrue. The proposed amendment came from the House of Bishops very late in the session, and those in the lower house who approved the stricter canon on its merits felt that the time remaining was then too short to do justice to it, and that a hasty vote in a rapidly diminishing house would not be useful. No barrier, whatever, was placed against its consideration by any one who dissented from the provisions of the measure.

And this gives the opportunity to say, what also we wrote three years ago, that it is most unfortunate that telegraphed press reports should so largely convey the impression that Mr. Morgan controls, or seeks to control, or exercises any undue influence in, the House of Deputies. "One would think," said the Providence Journal, referring to reports of General Convention, printed in the daily papers, "that only one lay deputy was in attendance." But there was no more modest or unostentatious deputy than Mr. Morgan upon the floor, nor one who attended more promptly or regularly both the daily sessions and the meetings of committees of which he was a member. His absence from many of the joint missionary sessions was commented upon; but that absence was caused, to our knowledge, by attendance upon important committee meetings that were necessarily fixed at the same hours as those sessions. Members of such committees are necessarily removed quite frequently from attendance upon sessions, but they are performing their duty to the convention nevertheless. Mr. Morgan's influence is not always cast on the side of measures for which THE LIVING CHURCH stands, but never have we had occasion to feel that his influence was exerted otherwise than in a thoroughly open manner; and when a vote finds him upon the minority side, as it frequently does, there is no indication of resentment or of impatience. Mr. Morgan is an example to his fellow deputies in the promptness, regularity, and modesty with which he fulfils his duties; and if he is singled out for continual comment by the reporters, it is through no fault of his own.

We should be glad if Churchmen more fully recognized these facts.

WE believe the wisdom of the reorganization of the Board of Missions on a more representative scale has already been vindicated in the thoughtful statements that were set forth at its first meeting. One of these is the address of Bishop

Lloyd, the president, which we are printing in full; the other is a declaration from the Board itself, which we are able only to epitomize, but which, no doubt will be printed in full in the *Spirit of Missions*.

These two declarations impress upon the Church the largeness of the appeal and of the opportunity. The missionary duty is appreciated as satisfied with no mere average amount per communicant, but as involving individual calls upon individual Churchmen for large things. No one's responsibility can be fulfilled by anyone else; and no individual is relieved from his responsibility though his parish or his diocese has paid its apportionment thrice multiplied. The resolution of General Convention asking that missionary committees be formed in every diocese and in every parish is properly stressed. It is made evident that the Church views her duty toward the world at home and abroad to be a large thing and a large responsibility, and the laity are called upon to support it in a large way. We suggest that the two articles—that of Bishop Lloyd and that of the Board, when it is obtainable in complete form—be read in place of a sermon in all our churches.

God be thanked that the Church is at last awaking to a sense of her missionary duty. Performance of it depends, in large part, upon realization.

IN choosing Archdeacon Burch as its Bishop Suffragan, and in his own acceptance, the diocese of New York has shown to the whole Church how groundless was the only real objection to the Suffragan system as it was presented in General Convention, namely, that men of high calibre would not accept it. Dr. Burch has performed an exceptional service to the Church in accepting his election, not only for the local value of the work that he may be able to accomplish in his own diocese, but also because the eyes of the Church will be upon him and upon the diocese that has chosen him, in order that the success or failure of the system in actual operation may be gauged aright. New York and its Suffragan Bishop, acting together, have now the opportunity to set precedents that will be of value to the whole Church.

And the Middle West is pleased to have been permitted to supply the metropolis with a Bishop, born and educated in this section, a graduate of the University of Michigan and of the Western Theological Seminary.

WE are asked to say that a criticism of certain matters connected with the Church in Cincinnati that appeared in the daily papers of that city and perhaps elsewhere since the close of General Convention, as having been made by the Bishop of Massachusetts, is stated by him in a telegram to be the "false fiction of a reporter."

ANSWERS TO CORRESPONDENTS.

RITUALIST.—(1) The Sacring Bell was originally a large bell hung in or over the roof of the chancel, later a small hand bell, rung at a number of the most solemn portions of the Liturgy, and thence called also the Sanctus Bell from the fact that its first use in the service was at the rendering of the *Sanctus*.—(2) The Scottish Bishops who consecrated Seabury were Kilgour, Petrie, and Skinner.

MRS. E. M.—(1) It will be necessary to make inquiry of the several Religious Orders to learn their respective rules as to associates.—(2) Florence Nightingale was a Churchwoman. Julia Ward Howe was a Unitarian.—(3) We think the Sisters of St. Mary, at St. Mary's Home for Children, 2822 Jackson Boulevard, Chicago, could suggest steps by which one might find a child for adoption without involving the difficulties you have enumerated.

INQUIRER.—(1) We should deem it quite proper that a divorced woman, herself not under charges, neither remarried nor intending to be remarried, should hold any suitable position of honor or trust in the Church. The Church does not recognize divorce as annulling the bonds of matrimony; but there are circumstances under which it is quite justifiable to obtain the legal separation which, in some states, is only given in a bill of divorce.—(2) See editorial columns.

A CORRESPONDENT who asked, some weeks ago, to be referred to manuals teaching the Solesmes method of Plainsong chanting, is recommended by an expert musician to consult the following: Palmer's *Sarum Psalter* (Bell); *Manual of Plain Song* (Novello); *Rules for Psalmody* (in English) (Desclée, Lefebvre & Co., Tournai, Belgium); Burgess' *Plain Song in Gregorian Music* (Vincent Music Co.).

L. A. W.—Whether an organ recital of sacred music in a consecrated church, with or without prayers, etc., is a useful diversion, must be within the scope of a local rector and his vestry to determine. It is not a matter that has received the sanction of ecclesiastical legislation or regulation.

BLUE MONDAY MUSINGS.

SOMEONE complains that I have been neglecting "Christian Science" lately. I haven't forgotten it. Every week brings some fresh reminder of its pernicious consequences on body and soul. Only the other day I learned of a poor woman who, in a period of temporary relief from a mortal malady, coincident with her first knowledge of "Eddyism," denied the Christian Faith and threw herself into "Science." The malady returned more fiercely than before; and now the poor wretch moans all day, hopeless and remediless: "I have lost my God!" Tragic, is it not?

But the lighter side, its absurdity, must not be overlooked. Here are some verses from a recent number of *Blackwood's*, which remind me of a conversation recently overheard on a street car:

"You know Emily, of course? Well, she's got Christian Science now—a bad case; and when she sailed the other day for England, I sent her a five pound box of Huyler's. She never can resist that, I know, and she will have a good chance to 'demonstrate,' once the sea-sickness begins, after all that candy!"

"Strange was her creed, and stranger still that she
Could ever rouse sweet thoughts of love in me;
And yet I say, despite the way she talked,
I loved the very ground on which she walked.
Oh, Gwendolyn; say, was it not unkind
To thrill my heart, my poor material mind,
With all your beauty's snare, until that day
You showed yourself a thing of common clay?

"For thus it was: we sat beside the mere,
And gazed into the water, calm and clear,
While she discoursed in vague and mystic vein
Of strength of mind, and ever and again
'There is no pain,' she cried, 'nor any ill;
There's nothing real, except the Soul, the Will,
The Inner Self, the Me in Me within—
Disease and sickness are but thoughts of Sin.'

"I would not strike a harsh, unfeeling chord,
In brutal frankness own that I was bored;
I merely murmured, 'Let us go afloat,
And talk of "Higher thinkings" in a boat.'
Soon Gwendolyn lay pensive in the stern,
'Oh, Harry, dear,' she sighed, 'if you could learn
The power of Will! Could you be only taught!
Oh, try and cultivate the Inner Thought.'

"The waves grew bigger, strongly blew the breeze,
And gaily danced the boat upon the seas,
And she, my idol, white and green in turn,
Lay plunged in sickly silence in the stern.
'Oh, Gwendolyn,' I cried, 'you are not ill,
For nothing's real, except the Soul, the Will;
Your Inner Self, the Thee in Thee within
Can surely not be capable of Sin?'

"She murmured, 'Harry, take me, take me home,'
And that was all she said, so overcome
Was Gwendolyn by grievous mal-de-mer,
No longer mystical, no longer fair.

'Nay, Gwendolyn,' I cried, 'fresh courage take!
There is no boat, nor waves, nor any lake—
'Tis all unreal; think only of your Soul.'
But all she said was, 'Can't you stop the roll?'"

Which reminds one of the Boston judge, taking a party of lawyers out for a fishing excursion down the harbor, who addressed a suffering lawyer: "Can I do anything for you, Brother Jones?" "Yes, your honor," gasped the victim, "If your honor will kindly overrule this motion!"

SOME WEARY clergymen at the end of a hard Sunday's work, may find this little poem, signed Mary Ella Cornell, not without its suggestion of comfort.

SUNDAY NIGHT IN THE PASTOR'S STUDY.

Father, the day is done. I come to Thee,
With weary body, and on bended knee,
I bring an offering of my work to-day,
And for Thy blessing on the effort pray.

Thou knowest all; 'tis sweet to think that Thou
Canst read the heart, and that Thou knowest how
I strove to win to Thee lost souls, who stray
Afar from Thee, and from the narrow way.

I gazed in faces that were strange to me,
But all, O Lord, are known and loved by Thee:
Their lives to me are as a sealed book,
But Thou dost know their nature's inmost nook.

But some there are whose natures I know well;
I know and love them, and would fain compel
Them to come in unto the marriage feast,
But these they are that seem to heed me least.

I gave Thy message and the arrow sped
Just where the Hand Divine, directing, led;
I can not tell, but Thou dost know, dear Lord,
If hearts found comfort from Thy preached Word.

I leave it all with Thee; I did my best;
Dear Father, it is Thine to do the rest:
Drive home conviction to the stubborn heart,
And to the one in doubt, sweet peace impart.

I ask Thy blessings on the Scripture read,
On hymns of praise, on words of warning said.
Let not our prayers to Thee unheeded fall;
The day is done; with Thee I leave it all.

HERE is a specially significant paragraph out of Chesterton, which I should like to have published as a tiny leaflet and sent to all the callow theological students who yearn to be "liberal," all the avowed unbelievers who brag of their "liberality," and all the vague, timid, weak-kneed brethren who are feeling their way towards apostasy by a gradual denial of the supernatural. Of late, I have seen that Chesterton is writing too much and too carelessly—the peril of all journalists. But so long as he can give us crisp, illuminating matter like this, he earns his place, and that a large one, among men of sense:

"LIBERALITY AND MIRACLES.

"For some extraordinary reason, there is a fixed notion that it is more liberal to disbelieve in miracles than to believe in them. Why, I cannot imagine, nor can anybody tell me. It is not because 'miracles do not happen,' as in the dogma which Matthew Arnold recited with simple faith. More supernatural things are *alleged* to have happened in our time than would have been possible eighty years ago. Men of science believe in such marvels much more than they did; the most perplexing and even horrible prodigies of mind and spirit are always being unveiled in modern psychology. Things that the old science at least would frankly have rejected as miracles are hourly being asserted by the new science. The man of the nineteenth century did not disbelieve in the Resurrection because his liberal Christianity allowed him to doubt it. He disbelieved in it because his very strict materialism did not allow him to believe it. In so far as the liberal idea of freedom can be said to be on either side in the discussion about miracles, it is obviously on the side of miracles. A miracle simply means the swift control of matter by mind. If you wish to feed the people, you may think that feeding them miraculously in the wilderness is impossible—but you cannot think it illiberal."

SINCE Lowell wrote "On a Certain Condescension in Foreigners," the patronizing attitude of European critics toward American customs and conditions has frequently roused irritation among over-sensitive Americans. The more I travel, the more I appreciate that many of their criticisms are just, but that the conditions they have left behind are worse: so that dishonors are even. That truth has seldom been put so neatly as by Wallace Irwin, in a recent magazine:

CARD TO FOREIGN CRITICS.

We chew gum.	You chew garlic.
We often spoil our wives.	You often beat them.
Our Puritans burned heretics.	Your heretics burned Puritans.
Many of our best families are being supported by graft.	Many of yours don't need it—their ancestors fixed it for them.
Our houses are like steam ovens.	Yours are like cold-storage plants.
What can be worse than our habitual use of ice-water?	Your habitual use of absinthe.
We have no interesting ruins.	You have no modern plumbing.
We think too much of ourselves.	So do you.
Our struggle for equality is comic.	Yours is tragic.
Many of our institutions have become corrupt.	Many of your corruptions have become institutions.
Our custom house is obnoxious.	You doubtless have bandits of your own.

A PHILADELPHIA correspondent is kind enough to inform me that the lullaby here reprinted some weeks since, as having been set to music by one of our poet-Bishops,

"O little child, lie still and sleep!
Jesus is near,
Thou needst not fear,"

was written by Anna Warner, author (with her sister) of *The Wide, Wide World*. It occurs in "The Story of the Pine Cone," in the volume called *Carl Krinken: His Christmas Stocking*, published fifty years ago.

PRESBYTER IGNOTUS.

PROPOSITIONS TO SETTLE ENGLISH EDUCATIONAL DIFFICULTY

Possibility that the Long-Standing Source of Discord May be Removed

WORK OF THE SOCIETY OF THE SACRED MISSION

Truro Conference Places the Church Above "Establishment"

OTHER RECENT ENGLISH CHURCH NEWS

The Living Church News Bureau
London, Nov. 1, 1910

THERE are not wanting, I think, plain indications that the somewhat prolonged lull in the Education controversy is about drawing to a close, and that the problem of reconciling the many differences upon the subject of Christian education in our national elementary schools will soon again be a burning issue. Recently in the *Times* newspaper there appeared a notable article by Mr. D. C. Lathbury on "Secularism: an Appeal to Churchmen," in which he made out, I think, a strong and attractive case for the secular system in the form in which he accepts it himself.

He refers to the three alternative solutions, but, in his opinion, not one of them seems anywhere near adoption. There is the plan of the Educational Settlement committee; the plan which is associated with the name of Sir Theodore Hope; and the plan which a deputation of representative Churchmen laid before the Archbishop of Canterbury in July last. Only one of these, he says, that of Sir Theodore Hope, is based upon a frank acceptance of the principle of equality between religions. "So far as equality goes, this plan would be perfectly satisfactory." But he thinks it would have against it the great majority of the teachers, "who would see in it an occasion of possible interruption to the course of promotion, as well as that unreasoning opposition which schemes that in any way savour of concurrent endowment seem invariably to arouse in this country." The plan of the Educational Settlement committee involves, as he rightly points out, the acceptance of a permanent irregularity between denominational and undenominational teaching (and in favor of the latter). The plan of the Church committee, which I refer to again presently, had not been made public when Mr. Lathbury wrote his article, but the composition of the committee suggested to him that it would seek to secure the maintenance of the denominational schools as nearly as possible in their present position in return for the recognition of established undenominationalism in the state schools. "I doubt," Mr. Lathbury says, "whether either of these compromises between equality and privilege is likely to command general acceptance. As each is rejected we shall have gone a step nearer to the adoption of secularism—not on its merits but as the sole refuge from the educational strife of tongues." His object in this article was to put Churchmen on their guard "against confusing secularism as we have it in England with secularism as it exists on the continent." The English variety, he maintains, is at the worst "only indifferent to religion," and at the best "sincerely desirous that it should be brought within the reach of the school children." His own conviction is that in this matter of education "the best protection against secularism of the hostile type lies in coming to terms with secularism of the friendly type." Mr. Lathbury prefers to call the system which he advocates "state neutrality" rather than "secularism." He thinks it is the only attitude which the state can assume in justice to the various religions professed by its subjects. He believes that at present the great majority of English secularists are willing to meet Churchmen on fair terms—"to give the teachers of religion a free entry into elementary schools, where this is desired, or to allow the children to be withdrawn for the purpose of receiving religious instruction elsewhere, if this is preferred." He clinches his appeal to Churchmen by suggesting that ten years hence it may be no longer true that they have to do with opponents who are not in any appreciable degree "anticlericals," while also pointing out that Church schools are dying year by year. "Never, I submit," concludes Mr. Lathbury, "was the wisdom of agreeing with the adversary quickly while you are in the way with him more clearly shown than in the present stage of the long educational conflict."

The Bishop of Carlisle (Dr. Diggle) and the Rev. J. Llewellyn Davis, as thorough-going undenominationalists, write to the *Times* to express their dissent from Mr. Lathbury's attitude towards state undenominationalism under the Cowper-Temple clause.

Scheme to Settle Education Question

Lord Salisbury has during the past week addressed a letter to the *Times* enclosing a copy of a scheme for the settlement of the Education question, prepared by the joint efforts of a committee of both Houses of Laymen, a sub-committee of the National Society, and a committee consisting of Churchmen from the dioceses of Birmingham and Manchester. This

scheme was submitted in July last, as noticed above, to the Archbishop of Canterbury by a deputation which included, among others, Sir Alfred Cripps, the Bishop of Birmingham, Lord Salisbury, Lord Robert Cecil, and Mr. Athelstan Riley.

The scheme, as outlined in Lord Salisbury's letter, proceeds on the principle that the "religious difficulty," where education is compulsory, can only be met by leaving the solution in the hands of the parents. It is not proposed to destroy what is known as the dual system, *i.e.*, the concurrent existence of voluntary and state schools. But within that framework the scheme provides that all parents should be treated alike and should be asked to state the form of religious instruction they require for their children, and that, unless the parents requiring any particular form are a very small number, it shall be the duty of the school authorities to make provision for such instruction accordingly, and of the denominational authorities to see that this instruction is of the proper standard and the teachers competent to give it. Lord Salisbury also forwards a letter addressed to him from the Primate early in August, in which his Grace says, with characteristic astuteness, that, without committing himself to an approval of all the details of the scheme, and without for the present comparing its merits with the merits of alternate proposals, he can honestly say that its proposals seem to him to be "fair, coherent, and reasonable."

Sacred Mission Society's Annual

The annual meeting of the Society of the Sacred Mission, Kelham, has now been held again at the Church House, Westminster. The Bishop of Southwell, who presided at the opening session as Visitor of the Society and Theological College of Kelham, referred to the fact that the Rev. Father Kelly, the founder, had retired from the position of director and his place had been taken by Father Jenks.

The debt that they owed to Father Kelly, he said, was one which the Church at the present moment was not able to gauge. The cry in the old days had been that there was a lack of men for the priesthood. Then it was that Father Kelly arose and said, "That is false; it only means that you have not tapped the source of wealth that is yours." The challenge came back, "Prove this. If our old Universities cannot supply the men, who else can? Can you?" And then answered Father Kelly, "I can and I will." What the emergency needed was just such a man—"free from conventionalism, perfectly loyal to the English Church, an educational genius, and a genius who could draw money out of people's pockets; a man also who believed in the capacity of the boy, and knew how to preserve his absolute faith; also, again, a man of wide outlook, who could see beyond the parish, the diocese, and the country, and see what the Church required in the world here, there, and everywhere." And they saw the work now in being (after twenty years) "with no shadow of failure upon it, but full of vigor and hope." Although the old director has stepped aside for the new, he was still doing work for the Church at Kelham. Father Jenks had before him an arduous task, but his personal touch with Father Kelly had been so fraternal and close that one could feel perfectly happy in regard to the future in the hands of the present director.

The Rev. Dr. Figgis of Mirfield emphasized the originality of the educational system at Kelham, which was one of utmost value to the Church as affording a much needed variety of training. He dissented very strongly from the recent resolution of the Upper House of Convocation requiring, after 1917, arts degrees for candidates for holy orders. He believed it was most important to the Church that such a system as they had at Kelham should not be allowed to disappear from the field of training to ordination.

The Rev. J. A. V. Magee (London), who spoke from the point of view of a parish priest, pointed out that the great value of Kelham was that it stood for the one great thing that the Church needs to-day. It stood for the definite teaching of the Catholic Faith. "They would not find," he said, "a priest from Kelham playing with the verities of the Faith, or tampering with the Creeds of the Church, or performing the marriage service over divorcés, or suggesting certain facilities under the plea of a spurious liberalism, which is as degrading to the rich as it is insulting to the poor."

Father Jenks, the new director, spoke first of the wide sphere of the society's activities, apart from its Theological College, especially in South Africa. Referring to the college, he emphasized that a continuity of principle had guided the society in its change of director. There would continue to be the same rigidity of selection in choosing men for the priesthood. There would be continuity also in the principles of training, and likewise in the management of the college. And there would have to be continuity of appeal for financial support. The Bishop of Southwell, in his closing remarks, said that the matter Dr. Figgis had raised in his speech was occupying the serious attention of the Bishops. He was glad the year 1917 was some way off.

Place Church Above "Establishment"

Churchmen down in Cornwall have shown that they put the Church above the "establishment." A debate in the Truro Diocesan Conference on the subject of the separation of Church and State has resulted in the unanimous adoption of the following resolution, moved by Mr. Athelstan Riley and seconded by the Bishop of St. Germans:

"That the disestablishment and disendowment of the Church would be fraught with grave consequences to both Church and state, but that any attempt by the state to limit the spiritual freedom of the Church in setting forth the doctrine and discipline of Christ should be resisted, even if that resistance leads to the loss of the Church's temporal position and resources."

New Church School for Girls

Among the best boarding schools here in England with definite and sound Church teaching for girls of different classes are those known as the Woodard Schools, so-called from their connection with the corporation founded by the late Rev. Canon Woodard for providing definite religious teaching and training in accordance with Church principles for boys and girls in schools of three social grades. There are already five of these girls' schools in different parts of the country, and now there is to be established a new one near Harrogate, the famous spa in Yorkshire. The site is in a very healthy situation, nineteen acres in extent, and has been given by Lord Mountgarret in addition to £6,000 for a chapel. The scheme when complete will cost nearly £60,000. The buildings on modern lines will include four boarding houses and will accommodate 150 girls. The school has been designed in the style of a Georgian country house.

Historic Tapestry at Auction

The *Times* states that an extraordinarily interesting discovery has just been made by Messrs. Puttick and Simpson, the well-known auctioneers, of Leicester Square, in an old Jacobean mansion in Cornwall, of a panel of arras tapestry forming part of the series illustrating the Seven Deadly Sins, originally the property of Archbishop Wolsey, and said to have hung in one of his chambers at Hampton Court. Three of these panels are now hanging in the great Watching Chamber of that palace. The theory is that this series was at one time removed from Hampton Court to London Tower and back again to Hampton Court, according to the tastes of the various monarchs of England, until the time of the Great Rebellion, when some of the panels got separated and found their way into private hands. The panel now discovered, with a portion of a sixteenth century frieze accompanying it, will be offered for sale by auction in due course.

J. G. HALL.

THE HEART'S THANKSGIVING.

I thank Thee, Lord, that Thou hast set
My feet upon a lowly way;
If Thou hadst placed my path more high,
I could not meditate and say,
"I've gained a step since yesterday!"

I Thank Thee, Lord, that Thou hast made
My sky of gray and frowning cloud;
If Thou hadst flooded it with sun,
I could not then have said aloud,
"I've made it brighter—I am proud!"

I thank Thee, Lord, that Thou hast sent
The hateful word, the scornful eye;
If I had ne'er known aught but love,
Perhaps I should not gladly cry,
"I have a friend—how rich am I!"

And if Thou hadst not made me poor,
How could appreciation be
For all Thy wondrous world displayed?—
Ah, praise and endless thanks to Thee,
That Thou hast out of clay made me!

LILLA B. N. WESTON.

NOTHING IN the promises of the Master, or in the history of Christianity, or in our experience, warrants us in expecting that we shall be able to discover a place where work for God may be carried forward without opposition. Our Lord promised His disciples that in this world they should have tribulation, and the promise has been kept. As we read history, it becomes clear that the progress of the kingdom has been in spite of opposing conditions. Some of the greatest achievements of the Christian centuries have been won in the face of tremendous opposition. Not a step forward has been taken except through struggle. Personally, we have never found a time when, or a place where, righteousness was not opposed. What is the use, then, in wasting our time looking for something that does not exist and that in the nature of the case cannot exist? Why not calmly accept the situation, admit the universal presence of hard conditions for those who would do good, and boldly address ourselves to our task?—*Standard.*

NEW YORK ELECTS A SUFFRAGAN BISHOP

Archdeacon Burch will be the First Priest Consecrated Under the New Law

OTHER DETAILS OF THE DIOCESAN CONVENTION

NEW YORK is first to take advantage of the new provision for Suffragan Bishops by choosing, at the diocesan convention of last week, the Ven. Charles Sumner Burch, D.D., for that high office. The election was almost unanimous on the first ballot and was made unanimous by a rising vote. Dr. Burch announced that he felt it his duty to obey the call thus given him. As in the event of the election of any other Bishop, his election must first be confirmed by the Standing Committees of a majority of the dioceses and by a majority of the Bishops of the Church. Before entering upon the election, a canon had been adopting providing that a Bishop Suffragan should have a seat and vote in the diocesan convention, and in the absence of Bishop and Bishop Coadjutor, should preside.

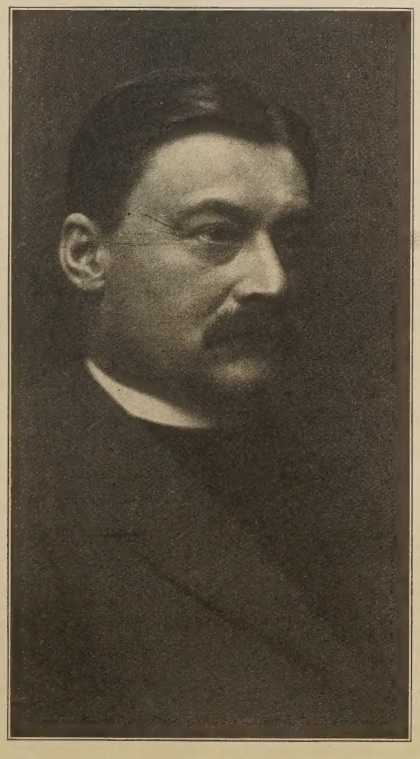
The Opening Service

The 127th Convention of the Diocese of New York was held in Synod Hall, Wednesday and Thursday, November 10th and 11th. It began with the Holy Communion, and the crypt of the Cathedral of St. John the Divine was crowded with clergy and lay delegates. The Rt. Rev. Dr. Greer, Bishop of the diocese, was celebrant. The Archdeacon of New York, Dr. George F. Nelson, read the names of clergy and others of the diocese who had departed this life since the last convention. The service was lengthy, and it was nearly high noon when the convention was called to order by Bishop Greer in Synod Hall. The secretary and the treasurer of the diocese were re-elected.

A prolonged suspension of the rules of order permitted the presentation of reports from special committees and reference to the committee on canons. Prominent among these were the report on a new and radical financial system; a proposed diocesan canon on Suffragan Bishops; action *de* a wider distribution of official positions; on dispatch of business, etc.

The Bishop's Address

The Bishop's address was read immediately after luncheon. It was mainly a review of the General Convention, alluding to the many important measures brought before men of divers opinions, and the harmonious character of the proceedings, especially those for propagating the Christian Gospel message that the Christian Church has to give—a message in every age for human needs. The problems of human life outside the Church are largely worked out on material lines. The Church might well use institutional work as means to an end, but she must carry the Gospel message, and this is not merely the teaching of Christ, not even the Sermon on the Mount; these may be sometimes interpreted as the message of despair. The message must be a Life: and that Life is Christ.



VEN. CHAS. S. BURCH, D.D.
Bishop Suffragan-elect of New York

The Bishop spoke of the creation of new missionary districts; the adoption of the canon *de* the Board of Missions; the authorization of the new missionary hymnal; the formation of the General Board of Religious Education; the new steps toward unity; all tending to show a new and increasing sense of the supreme worth of the Gospel message. The Church must utilize all right means and methods to give this message to all the world.

Speaking of the recent permissive legislation concerning Suffragan Bishops, the Diocesan said that he was satisfied that a venture was expedient and wise. The reasons for such episcopal help were already known. He had made a seven years' study of the situation. Suffragan Bishops could work with few and untrammelled rules. They would be a precious and apostolic missionary force for reclaiming and gathering in the people and shepherding the flock. After full, careful, scholarly deliberation, the Church had decided to make the venture. This diocese, to some extent, was in mind when the measure was approved. "I ask you now to make it. I ask for one, for the present." "A man, capable; of high character—the highest. Above all, a man not seeking his own glory, but the glory of Jesus Christ and the advancement of His Kingdom in the diocese, and through this diocese, throughout the world. I ask for this assistance not chiefly for myself, but chiefly for the sake of the diocese and the greater extension of the Church. I relinquish one-third of my present salary."

Continuing, the Bishop referred to the fact that there were churches in the city, and in the diocese, bravely struggling with debts of long standing. He urged the formation and incorporation of a Church Extension Society, which could receive gifts and bequests and give to such churches such assistance as might liberate them from crushing adverse conditions and lead them into larger spheres of usefulness. Such a society should be formed of wise and capable men with the Bishop as president *ex officio*. An annual public meeting of the society—a great meeting—for reporting needs and giving information would be profitable in sustaining and increasing interest.

When the episcopal address was finished, two noteworthy resolutions were introduced. On motion of the Rev. Dr. Manning, a committee of three presbyters and three laymen was raised to consider that portion of the Bishop's address relating to the formation of a Church Extension Society, with power to add to their number.

Noteworthy Resolutions

The Rev. Dr. Batten's resolution making the election of a Suffragan Bishop the order of the day immediately after the adoption of a canon on that subject, was the second.

Suffragan Bishop Elected

On Thursday morning Bishop Courtney, from the Committee on Canons, reported on the canonical legislation relating to Suffragan Bishops in this diocese. The provisions adopted give Bishops Suffragan a seat and vote in convention; the right to preside in the absence of the Bishop and Bishop Coadjutor; if there be two or more Suffragans the Suffragan senior in point of consecration shall preside. A new section three, taken from Article VII. of the Constitution of the diocese, was added to Canon 9 of the diocesan code.

When the chair announced the adoption of the canon, the rector of Trinity parish made a nominating speech in favor of the Archdeacon of Richmond, Dr. C. S. Burch. In seconding the nomination, Dr. Grosvenor declared the movement to be "the greatest good to great ends." The Ven. Dr. Nelson, Archdeacon of New York, began a most graceful speech by declaring that it was "a great privilege to vote for Dr. Burch." The Rev. Dr. William Hawks Pott, rector of Zion Church, Wappinger's Falls, was also nominated, but immediately withdrew his name. The Bishop bade the convention to prayer and the ballot was taken.

The inspectors of the ballot reported that the Ven. Charles Sumner Burch, D.D., had received 152 of the 182 clerical votes cast and 84 of the 87 lay votes, being a concurrent majority in each order. Dr. Clendenin moved that the election be made unanimous, and Archdeacon Nelson added, "by a rising vote." The vote was so taken and the election declared unanimous.

On motion of Mr. J. Pierpont Morgan, a committee was appointed to inform the Archdeacon of Richmond of his election as Bishop Suffragan. The president appointed as such committee the Rev. Dr. William T. Manning and Mr. Morgan. Later they appeared escorting Dr. Burch to the platform. After a cordial greeting from Bishop Greer, the Bishop Suffragan-elect said these words, with evident emotion:

"I wish I might find words to express the gratitude I feel over the high honor you have paid me to-day. You have, by your action this morning, brought me face to face with the consideration of the highest privilege and the gravest responsibility that may come to any man in the sacred ministry—the becoming a servant of servants, a Bishop in the household of God.

Dr. Burch's Acceptance

"At this hour I cannot look upon your action in any other light than that of a command, a command of the Church, which I dare not disobey, and which it will be both my high privilege and my satisfaction to obey. And if the general Church shall canonically ratify your election and I be consecrated your Bishop Suffragan, I pledge you my best strength, my consecrated zeal, and all the wisdom and judgment God may give me for the work to which you have bidden me. From the bottom of my heart I thank you."

The convention sang "Praise God from Whom all blessings flow," following which a recess was taken.

But one change was made in the Standing Committee. The Rev. Dr. Frank M. Clendenin, rector of St. Peter's Church, West Chester, withdrew his name from the official ballot on Wednesday afternoon. In explaining his action the nominee said that he believed in the principle of rotation in office. The fifth clerical nominee, the Rev. Dr. Alexander G. Cummins, rector of Christ Church, Poughkeepsie, succeeds Dr. Clendenin. The Standing Committee then elected thus consists of the Rev. Dr. Grosvenor, Rev. Dr. Manning, Rev. Dr. Amos T. Ashton, Rev. Dr. Alexander G. Cummins, Mr. George Zabriskie, Mr. George McC. Miller, Mr. Charles H. Russell, Mr. Seth Low.

Elections and Appointments

Representatives to the missionary council: Rev. Dr. Van Kleeck, Rev. George A Strong, Rev. Dr. Hugh Birckhead, Rev. Frank F. German, Mr. John W. Wood, Mr. W. J. Schieffelin, Mr. Douglas Merritt, Mr. Adrian A. Buck.

The report which the Social Service Commission prepared was a practical, clear, and concise statement of facts with catch-line headings. The omission of sermonizing made it a model form of report to a busy assemblage engaged in deliberate and legislative work on many questions in two days.

Social Service

The Rev. Ralph J. Walker, rector of St. Simon's Church, introduced a resolution in regard to the strike. This was after Bishop Greer had commended the report of the Social Service Commission. His resolution was:

"*Resolved*, That this convention recognizes the grave and deplorable condition existing in this city by reason of the controversy between various express companies and their employes, and, deeming the demand of the men just and fair, we do express our sympathy for them and commend their action in desiring to submit their claims to arbitration, and we do call upon the express companies to agree to such arbitration; and be it resolved, further, that the Commission on Social Service use its good office in their behalf."

There was an outburst of disapproval and Colonel William E. Rogers of Garrison moved the resolution be laid on the table. Mr. W. Bayard Cutting asked Colonel Rogers to withdraw his motion but this the Colonel refused to do. After a spirited discussion the Rev. Mr. Walker asked leave to withdraw his resolution.

At this point the Rev. Dr. William M. Grosvenor, of the Church of the Incarnation, exclaimed: "Then I move it, sir."

After some further debate the Rev. Edmund S. Middleton, an instructor in Trinity School, moved an amendment which disposed of the strike matter. His amendment, which passed 102 to 53, was:

"*Resolved*, That this convention, while deprecating the serious difficulties which have existed between the express companies and their employes, recommends that the matter be left to a council on arbitration." Mr. Middleton introduced a substitute resolution by which the convention went on record as being in favor of full justice to all working people and of arbitration in the present strike of expressmen.

The Diocesan Fund had a balance of $11,000. The assessment for diocesan expenses will be one-half of one per cent on the current expenses of the parishes, being a reduction of one-fourth of one per cent from last year's rate.

Diocesan Finances

The new canon creates a Board of Diocesan Finances and a Board of Adjustment to hear appeals. Diocesan obligations are payable semi-annually. It is the Newark plan with modifications which give the clergy more representation in the two bodies.

On motion of Rev. Dr. Vibbert $18,000 was appropriated to missionary operations outside the Archdeaconry of New York. Last year $19,719. was raised and expended; an excess of $1,788; and the balance was $119. It was the first time the diocese had raised and exceeded the appropriation.

The present Rules of Order are deemed inadequate as the convention of the diocese has grown to be nearly or quite as large a body as the General Convention. They will be revised for adoption in 1911. The principle of classifying membership in committees and boards and making retiring members ineligible for one year, and the measure establishing a committee on nominations, were favorably acted on.

Rules of Order to be Revised

Bishop Lines of Newark was in the House on Thursday morning. Being recognized by the chair, he was given a seat of honor on the platform.

Visitors to the Convention

The Rev. Dr. Carter, Secretary of the New York Bible Society, briefly addressed the Convention on Thursday afternoon. He drew attention to the fact that the Bible, besides being the greatest book in the world, was also the book with the largest circulation. It was a very successful novel that reached editions of 50,000; but the great number of 50,000 copies of the Bible are distributed every day.

The Rt. Rev. Dr. Robert L. Paddock, Bishop of Eastern Oregon, visited the convention and took part in the devotional meeting conducted by Bishop Greer, by giving the blessing.

Bishop Greer announced to the convention that the Cathedral dedication service is postponed from St. John the Evangelist's day to some day after Easter, yet to be announced.

THE BISHOP-SUFFRAGAN-ELECT.

CHARLES SUMNER BURCH, Bishop-Suffragan-elect of New York, was born in Michigan fifty-five years ago. He was graduated from Michigan University with the degree of B.A., and subsequently pursued post-graduate studies in economics and history. For several years he was engaged in journalism and general publishing. Determining to seek holy orders, Dr. Burch studied theology at the Western Theological Seminary, Chicago, and abroad, chiefly at Oxford. He was made deacon by Bishop McLaren in 1895. and continued as such for ten years. In the diocese of New York, the Bishop-Suffragan-elect has ministered in the following places and capacities: assistant minister in Christ Church, New Brighton, also in St. John's Church, Clifton, Staten Island; called to rectorship of both parishes, but obliged to decline; became rector of old St. Andrew's Church, Richmond, Staten Island, in 1905, when he was advanced by Bishop Greer to the priesthood. He was Archdeacon of Richmond county, comprising the whole of Staten Island, four years; Chairman of the New York Church Unity Society; member of Executive Committee, New York Social Service Commission; member of Executive Committee, New York Sunday School Commission. His degree of D.D. was given by St. John's College, Annapolis, Md.; that of S.T.D. by Hobart College.

St. Andrew's parish, of which Dr. Burch is now rector, was founded in 1708 as a direct result of the preaching of the S. P. G. missionaries. It has had fourteen rectors, of which number two have become Bishops: the Rt. Rev. Dr. Samuel Seabury of Connecticut, the first Bishop of the American Church, and the Rt. Rev. Dr. Richard Channing Moore, second Bishop of Virginia.

AS TO EXTEMPORE PREACHING.

I CAN remember a sermon preached on Good Friday by a *locum tenens*, for the nonce, the incumbent being ill. He said: "You have had in the services every day this week—I mean—as you haven't had any—the services that might have been—if the rector were not laid up—I am not sure whether there have been in former years, whether there would have been this year had be been well, but anyhow, you'll find them in the Prayer Book." Here was the beginning of a peroration to another sermon by the same man: "Oh, ye men on the tops of the mountains and ye little women in the valleys beneath, if I had the trump of an angel, or the pipe of a singing-bird, I would give you the original Greek of my text, but," etc. An acquaintance was on a Sunday on the Bodmin moors, and went into a Primitive Methodist chapel. The sermon was on this text, "Awake up my glory, awake psaltery and harp." And this was the opening of the discourse: "My brethren! King David woke up early in the morning, just as the sun was rising. There had been wretched bad times—rain, rain, rain. David had been sore at heart, for he knew the farmers were in a bad way, and the laboring people were not well off. So he got out of bed and opened the window. Then he saw the sun come a-peeping up over the eastern hills, like a spark of gold. So, says David. 'Wake up, my beautiful, shining luminary, and give us a very fine day, for we sorely want it.' And then he made another remark, that he addressed to his Possle-tree. 'Now travellers who have been in the East and learned commentators do assert that it is a kind of plant, a sort of convolvulus, that turns her face to the sun, whichever way the sun be. Now David saw this convolvulus drooping, so, says he, with a great shout, Possle-tree, my heart, wake up! The glorious sun is woke and shining, and it becomes you to wake up, too, and look the sun in the face, as is your nature to.'"

One more story. A French preacher was desirous to address the congregation on Whitsunday in the Roman Catholic chapel at Oxford. He knew that a good many undergraduates would be there, and he considered himself fluent in English. So he began: "Dis is a great day, a day of great joy in de Catholic Church, my dear bredren. For to-day de firetongs come down from heaven!"—Rev. S. BARING-GOULD, in the *Guardian*.

IF WE ARE perplexed by the results and claims of physical or historical investigations; if opinions which have been handed down to us from early times appear no longer tenable; if we have to readjust our interpretation of the facts of Faith: let us welcome the truths which are established as revelations offered to meet the requirements of a later age, untroubled by the hasty declarations which are made from them; let us welcome them with the earliest petition which we learnt to make, "Our Father, hallowed be Thy Name." May every fresh discovery in the order of nature and in the life of men be so accepted as to show more of Thy glory of whom every fatherhood in heaven and on earth is named.—*Bishop Westcott.*

SPLENDID MISSIONARY GATHERING AT CARNEGIE HALL

New York Churchmen Thrilled with the Story from the Missionary Field

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, Nov. 15, 1910

CARNEGIE HALL was crowded on Wednesday evening with delegates to convention and with Churchmen from city and out-of-town parishes. Bishop Greer presided. A large vested choir with orchestra and organ led the singing of familiar hyms. At the conclusion of the meeting Handel's Hallelujah Chorus was sung.

Bishop Greer spoke and introduced the subject of the evening: "The Great Commission."

The Bishop of Massachusetts spoke as follows:

Eloquent Speech of Bishop Lawrence

"Through steam and electricity the world has shrunken. Send your telegrams from any great city and call in from all parts of the world representatives of any great industry or movement—bankers, scholars, missionaries—and in almost thirty days you will have them gathered under one roof. And so it is possible to gain from these representatives a clear impression of the world situation.

"Some such assembly was that at Edinburgh last June. Two or three thousand men and women, intelligent, able, and devoted, came from every land and clime. These men and women were all of them missionaries or administrators of missions. Let me tell you what sort of an impression they and that meeting had upon me.

"My first impression, so strong as almost to be startling, was that practically every country, city, and village in the world is open to the influence of Christianity; that in unexpected places there is a definite call for the Gospel; in others there is a ready receptivity when it comes; and in no place, except perhaps in certain Mohammedan regions, is there practical hostility. The day has passed when the critic can accuse the Church of forcing religion down people's throats. Wherever the Christian Church spreads her institutions, the hospitals are overflowing, the schools and colleges are full, the hands of every missionary are full of work, the graduates of her institutions are wanted in positions of trust and usefulness. The doors of the world are open.

"Second: What is the spirit of those who enter the door? Of what stuff is the modern missionary made? I speak only of what I saw and heard at Edinburgh. Those who came were representative, and it is as representative that I think of them.

"First; the modern missionaries are men and women of reality; they do not ask what sort of people to whom they go ought to be, but they try to learn what they are. They study the language, the traditions, the history of the people. They enter into the life of the community and into the homes. They make no attempt towards the unpractical. If people are suffering, they get to work at hospitals or dispensaries. If they are dirty, they wash them. If they are ignorant, they teach them. If they are discouraged, they give them help. Reality is the note.

"In the next place, they are men and women of sympathy. Through their study of the people and their traditions, through that personal touch with the life of the community, they get into sympathy and close touch with the people, so far as one race can get into sympathy with another. The political crises in the East in the last twenty-five years have shown what confidence the native people have in their missionaries, and how they appreciate their leadership. Take that great movement sweeping throughout the Oriental peoples to-day for nationality and race integrity. Twenty years ago Western commercialism and militarism were sweeping over them. Those great Eastern peoples bent to the storm. Now, however, each nation is rising to a sense of the greatness of itself as a nation and as a people. Some Western nations and peoples would, if they could, suppress that national and race spirit. It is the missionaries, however, who are in touch and sympathy with the highest ideals of these people.

"'Why is our flag flying over yonder schoolhouse?' asked the Chinese official of an American missionary.

"'It is in order to teach the children in the school the love of their country," was the answer.

"'Ah,' said the official, 'that is fine.'

"And it is the churches and not the national schoolhouse in China that have first thrown to the breeze the Chinese flag. The missionary in connection with this movement has built upon a pride in their ancient traditions and the hope of future greatness. The Oriental incorporates into a new industrialism his ancient thought and history, and in this too the missionary is sympathetic. He comes to these people with a deep conviction of the brotherhood of man in Christ. That depth of conviction enables him to enter into sympathy with all that is best in their traditions, and thus he and they are now working together in the spirit of Christ and of nationality to build up a national Church.

"The strong note struck in Edinburgh was for national Christian Churches, not controlled nor officered by missionaries of other nations, but controlled by the people themselves. The earnest thought of the missionary is how he can do his work so effectively as to enable him and the whole army of missionaries to get out from the country and leave a national Church, indigenous and Christian.

"With this development of Christian faith shot through and through its texture with Oriental thought, it may be India, or China, or Japan, one can appreciate how each national Church will make its contribution to the thought of the world Christ, and how each Church will send to every other Church some fine and hitherto undreamed of conception of the glory of the Christian faith. As we have beautified our parks and woods and homes with the flowers and trees of Japan and India, so we may look for the day when Oriental interpretation of Christ will give a fresh glory to the thought and life of our Church and civilization.

"Again, these men and women were devoted and determined. They represented twenty thousand intelligent, consecrated foreign missionaries scattered throughout the world. They represented one hundred thousand native workers throughout the world. They represented the annual contribution of twenty-five million of dollars for the spread of the Gospel. They represented four million of patients helped each year in the hospitals and dispensaries of Christian missions; those four million people scattered back into their villages and homes to tell of the Healer, Christ.

"Perhaps the most striking work of the Conference was that of the Chinese scholar who said, 'In our country the gospel of Christ is tested, not by your philosophy, not by your wealth or power, but by your character. We look to see what kind of people Christ makes among you. We watch you Americans travelling in China; we note your missionaries, and we test Christianity by its practical proof.'

"Can we meet the test?"

The Bishop of Southern Brazil and the Bishop of the Philippine Islands made addresses on the call, the motives, and the spiritual blessings given to those who do missionary work at home and abroad.

By far the greater number of the persons attending the meeting were men.

Ministers Hold Peace Meeting

A meeting of the ministers of the city was held in the Marble Collegiate Church on Monday morning, November 7th, to consider proposals for an arbitral court of international justice at The Hague, and to create a sentiment among American Christians for the abolition of war and the maintenance of peace. A set of resolutions was prepared for submittal to the meeting. The programme for the discussion included an address by Bishop Greer. The concluding portion of the resolutions read as follows:

"*Resolved*, By this ministerial convention, representing the various Christian denominations of New York, that controverted questions between Christian peoples should be settled by the arbitration of reason and right, and not by the arbitrament of force and violence; that war, with all its injustice, horrors, and demoralization, is in direct contradiction of the peaceable tenets of Christianity, and that its continuance is a glaring inconsistency and a burning disgrace to Christian civilization; that the vast increase of modern armaments by land and sea, fitted with explosives most terribly destructive of human life, and burdening the common people with oppressive taxes, which make severer the conditions of existence, is directly opposed to that progress toward universal prosperity and brotherhood which should attend the wider dissemination of the gospel; that this prevalence of the spirit of militarism and preparation for war puts Christianity to sore disadvantage, arms its critics with an unanswerable argument, and puts a serious stumbling-block in the way of its efforts to propagate Christian missions, and to preach to unchristian peoples the gospel of the Prince of Peace—a gospel which it fails to practise at home; and be it further

"*Resolved*, That we approve most heartily the propositions for the establishment at The Hague of a high court of arbitral justice, to sit permanently and with power to enforce its decisions, and pray that in the good providence of God it may soon become an accomplished fact, and the curse and shame of war between nations professing the religion of Jesus Christ be thereby forever ended; and be it further

"*Resolved*, That we call upon all the Christian ministry and laity of the United States to use their utmost efforts to develop a sentiment in favor of the cessation of war, which shall make itself felt by our law-makers and representatives, and contribute to the hastening of the era of universal peace; and be it further

"*Resolved*, That we recommend that Christmas Sunday of this year be availed of as an opportune time on which the ministers of New York city and the country shall emphasize the importance of an international court of arbitration for the securing of universal and perpetual peace."

The week of prayer for missions, being the first week in Advent,

as suggested by the Church Laymen's Union, especially for young men, will be observed in New York with services in St. Thomas' Church and the crypt of the Cathedral, in St. Paul's chapel of Trinity parish, and in the Church of the Holy Communion; and there will be prayer meetings, with brief addresses on missions, at the General Seminary, Holy Trinity Church, Harlem, and some others, while there will be parlor prayer meetings in St. Margaret's, Trinity, St. Michael's, Holy Apostles', and other parishes. At St. Thomas' Church, at 4, on November 27th, Mr. Frederick H. Rindge, Jr., of the International Y. M. C. A. will give the address on Prayer, its effect on those who pray. At St. Paul's chapel on Friday, December 2d, at noon, the Rev. Dr. John R. Harding, secretary of the Second Missionary Department, will say the prayer and give the address. He will also speak at a parlor prayer meeting in St. Margaret's parish, Bronx. At the Church of the Holy Communion the Social Service commission of the diocese coöperates with the Seabury Society, and the addresses will be upon social topics, with prayers for the social service work of the Church. Leaders in the prayer services and speakers include the new Bishop Suffragan-elect, Archdeacon Burch, President McAneny of the Borough of Manhattan, who speaks on Sunday night, December 4th; the Rev. Dr. H. K. Denlinger of the Holy Apostles, the Rev. A. W. Hinds of St. Michael's, whose work for boys is notable; and Mr. Mornay Williams, one of the leaders in the Laymen's Missionary Movement. The Missionary Society of the General Seminary, the Young Men's Guilds of Holy Trinity, Harlem, St. Paul's chapel down town, and Holy Apostles' have these prayer meetings, among others. Assisting will be the Fraternity of Prayer for Missions, which has now, in the whole country, an enrolment of more than three thousand. Dr. Burch speaks at the Holy Communion at noon on November 29th.

Programme for the Week of Prayer

The Board of Trustees of the Associate Alumni of the General Theological Seminary (commonly called the Executive Committee) met in the reception room, November 14th. The meeting was well attended and much business was transacted. The Rev. C. R. Stetson, vicar of old Trinity, was elected chairman. It was decided to hold a mid-winter reunion of the alumni of an informal and purely social character. The Rev. Dr. Carstensen, Rev. John Keller, and Rev. Gilbert M. Foxwell were appointed a committee of arrangements for the reunion on Tuesday evening, January 10, 1911, at the Masonic Club Restaurant, Sixth avenue and Twenty-third street. A report was made of the Triennial Reunion of the G. T. S. Alumni at Cincinnati during the General Convention; the largest gathering of its kind in that city. A full report will be found in the forthcoming number of the *Chelsean*. The Rev. Charles Fiske (1896) and Rev. Dr. Henry R. Gummey (1893) qualified as essayist and substitute respectively. The Rev. Dr. Charles A. Jessup was appointed chairman of the McVickar prize examiners in Greek; Rev. Claudius M. Roome, chairman McVickar prize examiners in Ecclesiastical History. The officers of the Associate Alumni 1910-1911 are President, the Rev. J. Nevett Steele, D.D.; Recording secretary, Rev. John Keller; Corresponding Secretary, Rev. Dr. James Clarence Jones; Treasurer, Rev. G. Herbert Dennison; Necrologist, Rev. Dr. Randall C. Hall.

G. T. S. Alumni Trustees Meet

Edward Clark Bogert died Saturday, November 12th, at his home in East Thirty-ninth street. He was eighty-three years old. Mr. Bogert was a member of the Children's Aid Society; the Society for the Improvement of the Condition of the Poor; the Metropolitan Museum of Art; the New York Zöological Society, etc. He retired from business in the seventies, but maintained an office downtown, which he visited regularly until within a few days of his death. Mr. Bogert's wife, who died a number of years ago, was Olivia Hawkes, daughter of the Rev. Dr. Francis L. Hawkes, once rector of Calvary Church.

Death of Edward Clark Bogert

The customary observance of the anniversary of the choirs of the Church of St. Mary the Virgin will take place on Sunday, November 20th. At the Solemn High Mass (10:45 o'clock), Gounod's *Messe Solennelle* (St. Cecilia) will be sung; and the offertory anthem, "List! the Cherubic Host" from Gaul's *Holy City*. A special musical service at 8 P. M. includes Brahms' *Song of Destiny*, and Parker's *Hora Novissima*. Walter S. Fleming is organist and music director. No cards of admission are required for this service. Offerings are solicited for the choir fund.

St. Mary the Virgin Choir Anniversary

VADE MECUM.

By no other pathway, by no other road
Than the one by self selected, lies dark sin's abode.

By no other river, by no other sea
Than the one by Christ appointed, Peace can come to thee.

CLARENCE URMY.

THE CHIEFEST saints before God are the least in their own judgment, and the more glorious they are, so much the humbler within themselves.—*Thomas à Kempis.*

NEW BOARD OF MISSIONS ORGANIZED.

THE new Board of Missions held its initial meeting in New York on the 3d inst., when the newly chosen members learned the condition of missionary affairs and the Board began its work under the new provisions. Bishop Lloyd, the president, presided, and the attendance was very general, each of the eight missionary departments being represented by at least one of its elected members. The statement of the president relative to his view of the functions of the Board, printed on another page, was referred to a committee of nine, of which the Bishop of Atlanta was made chairman. The treasurer's report showed that contributions to November 18th exceeded those of last year by the sum of $24,254.33, of which amount, however, $18,933.43 represents the special contributions toward the deficit last year.

The business transacted was largely such as was required in order that the new machinery be properly started and to supply legislation on behalf of various emergency calls. The Bishop of Washington was chosen to fill a vacancy in the Board, being that created by Bishop Lloyd being chosen president, which gives him an *ex officio* membership. Mr. John W. Wood and Rev. H. L. Burleson were chosen as secretaries without further descriptive titles, and the Rev. Joshua Kimber as associate secretary, the president remarking that that title had been given so long that he felt that no change should be made during Mr. Kimber's term of service. There were also chosen the Rev. John J. Gravatt, Jr., and Deaconess H. R. Goodwin as secretaries for student work. The function of the Council of Advice provided for in the new constitution was determined as follows:

"It shall have the power to provide for the payment of all obligations coming under the standing rules of the Board; to arrange in cases of emergency for appointments and furloughs; to consider all matters requiring action by the Board or the Executive Committee, and to submit the same to the Board or the Executive Committee with its recommendation; to consider and make recommendation to the Executive Committee concerning requests for permission to make appeals for special purposes, and to make recommendations to the Board or Executive Committee concerning any matter connected with the work of the Board."

Committees were appointed as follows:

Executive Committee.—The Rt. Rev. Dr. Lloyd (president), Mr. George Gordon King (treasurer), the Rt. Rev. Dr. Lawrence, the Rt. Rev. Dr. Greer, the Rt. Rev. Dr. Francis, the Rev. Dr. Anstice, the Rev. Dr. Alsop, the Rev. Dr. Manning, Mr. Pepper, Mr. Morris, Mr. Cochran, Mr. Stirling, Mr. Mansfield.

Trust Funds Committee.—Mr. Morris, Mr. Chauncey, Mr. Pruyn, Mr. King, Mr. Newbold.

Audit and Finance Committee.—The Rt. Rev. Dr. Lines, the Rev. Dr. Mann, Mr. Low.

A second session was held on the day following, when the Bishop of Atlanta presented the report of the committee to whom the president's statement had been referred. General approbation was expressed of the views so well set forth by Bishop Lloyd and an extended pronunciamento was set forth. It was suggested that immediate attention be given in the various dioceses to the following joint resolution adopted by General Convention:

RESOLVED, the House of Bishops concurring, That the Board of Missions be, and is hereby, recommended to further the formation, in all Dioceses and Districts, of Missionary Committees of Laymen auxiliary to the Board. The duty of such Committees shall be to organize missionary committees in all congregations of the Diocese or District, to foster and develop the interest of laymen in the missionary work of the Church, and to co-operate with the Board of Missions and the Department Secretary.

A general call was made upon all Churchmen to enter upon "a distinctively *Forward Movement*, and as an earnest of said progress to secure in the coming year an offering for distinctively advance work, and extra to the apportionment announced in September, half a million dollars for the following purposes:

"1. To put the work on a sound basis.

"2. To put an end to annual deficits.

"3. To enable the Board to use legacies for constructive purposes, and not for paying debts or salaries.

"4. To enable the Board to occupy hitherto neglected fields and to make good some of the crying deficiencies of the past."

Individual canvass and the weekly pledge system were commended, and principles that should govern missionary gifts were stated as follows:

"1. That each individual should be urged to contribute in pro-

portion to his means, in tens or hundreds or thousands of dollars, and not in proportion to what another does or fails to do.

"2. That every individual can pledge at least a minimum of ten cents per week, if a larger sum is not possible.

"3. It is due to every individual that the privilege of contributing to the work should be offered to him; hence the necessity of an every-member canvass.

"4. The use of the Duplex Envelope is strongly recommended in all parishes and missions."

The free use of the literature of the Board of Missions and of the Laymen's Missionary Movement was recommended.

THE WORK OF THE BOARD OF MISSIONS

A Statement to the Recently Elected Board of Missions of the Church at its Meeting for Organization, November 3, 1910

By the Rt. Rev. Arthur Selden Lloyd, D.D., *President.*

THE change made by the General Convention just ended in the canon having to do with the missionary work of the Church indicates that the Church expects new and more comprehensive service from its Board of Missions.

This canon is the first step towards coördinating all the forces that have been developed in recent years by the rapid growth of the American Church. The Church seems to have felt that the time has come when in the Church as in the nation these questions must be answered: How may its national interests be conserved without encroaching on diocesan rights? How may the dioceses be brought into such harmonious relation and coöperation as will make it possible to apply the Church's united strength to the development of its national and world-wide interests? And the Board of Missions seems to have been constituted for the purpose of finding an answer.

If this is the Church's intention in framing its new canon, then the Board of Missions becomes, so to speak, the Church's "board of strategy," whose duty it will be to study the conditions and progress of the work as well as to acquaint itself with the obstacles to be overcome; to inform itself as to the resources of the Church so that it may have definite knowledge of what it can depend on for its work of extension; and to shape such a policy as can be applied everywhere by all the dioceses contributing, so that these may work together, adding strength to strength. That something like this was the purpose of the Church in framing the canon seems to be borne out by the fact that the Board has been authorized to intrust committees with the routine business that formerly was brought to the Board itself, and no doubt the Board will be glad to avail itself of this relief.

If the Board is to reduce to practical terms the task confronting the Church, it will be necessary as I have said for the Board to inform itself exactly with regard to the conditions to be taken into consideration; *e.g.,* it must know:

1. The conditions that surround American citizens in isolated or congested districts, so that the Church may be informed what ought to be done towards improving their state.
2. The movements of population throughout the country and their significance.
3. The immigration of foreigners, their nationality, social development, and ecclesiastical relations, as well as their places of settlement; with a view to telling the Church how it may help the state to enable these to become good citizens.
4. The conditions surrounding the Indians so that the Church may be told what help it can render the state in building them up in citizenship.
5. The relation of the black people in America to the conditions surrounding them, so that the Church may learn how they can be helped to attain that which a worthy ambition is driving them to find.
6. The conditions abroad, especially where the American Church has been planted; that the American Church may be told what help it ought to render these Churches to enable them to become established.

And all such questions ought to be studied with a view to deciding how much of the work the Church ought to undertake, along with a working plan for doing it. Thus the formulation of what may be called a national policy for the Church seems to be no less incumbent upon the Board than the obligation to know what the Church's task is.

But before the Church will consider such questions as these with any intention of trying to solve them, it must first be sure that its resources are adequate. And it will not believe it is able on any showing until it has been taught to think of itself as an Organism filling the land, every member of which is called to labor for the health and strength and growth of the whole Body; nor yet before it learns to regard it as definite dereliction, not on the part of a diocese but of the whole Body, if any of its resources are unprofitable because undeveloped.

To help the Church thus to know itself and to meet courageously the obligations our Lord Jesus Christ has laid upon it, is the most difficult because the most delicate task confronting the Board. I confess my chief ground of hope rests in the assurance that it has to be done, and therefore there must be a way for doing it which can be found. In the meantime it is quite possible to meet what seems to be a primary obligation of the Board, viz., to secure exact information as to the financial strength of the Church not only as exhibited in its diocesan and parochial reports, but as it really is. For this it will be necessary to get into touch with the large number of individuals in the Church who are concerned in the great undertakings of the nation. The Board should be able to give to these a detailed information about the Church's work, that they may determine whether they desire to have part in it. The Board should be equally careful to be able to give to all such subscribers an itemized statement of the use made of their money, and what has been accomplished. In a word, the Board ought to know what the Church is able to spend on its work of extension, and devise means for gathering that amount into the Board's treasury.

When the Board has intelligently informed itself with regard to the questions that confront the Church and which challenge it to real service, it will be evident that the Church unaided (however willing it may be) cannot render all the service the nation has a right to expect from organized Christianity in building up among us a Christian civilization; to say nothing of what must be done to help the nations know the Revelation of the Father. The Board must therefore necessarily inform itself with regard to every force that makes for righteousness in our land, that it may avail itself of every help.

1. It will lend all its power to forward the epoch-making movement among laymen.
2. It will realize the importance of coming into close working contact with every missionary board doing work in this and other lands, glad to count these as friends and allies.
3. Especially will it welcome every opportunity of conference with other boards, that from all sources it may gain light on the hard questions the Church has called upon it to answer.

I confess I have a high ambition for this Board in such relation that, frankly confessing the Church must share with others the work for mankind which, if it might, it would gladly do unaided, this Board may become the unifying force among all the forces working to establish His Kingdom in the earth, and so become a practical factor in making possible that organic unity of Christendom which must be regained before the Kingdom of God can be established everywhere.

To do these things will require systematic and arduous and self-denying work. The question is how to go about doing them. Perhaps the Board may think it wise to appoint committees who shall study the questions about which the Board must be informed in order that it may act intelligently. This is my hope, and that their labor may be so useful and illuminating that the Church will form the habit of looking to its Board of Missions for guidance, and for suggestion in everything relating to its national development.

I have no doubt that if the Board will go about its work on some such basis as here suggested, it will result first of all in the Church's realizing its strength as it never has done, and in making it confident that it can carry forward the work it has to do with system and with power. But the most blessed results will spring of the enlarged sympathy that is born of working together at a common task. The Church will know itself as one—the very Body of Christ—and so will become worthy to lead the servants of our Lord and Master in their labor to bring back to Him all His redeemed ones.

"POOR MAN'S CLUB" OPENED IN PHILADELPHIA

Old Building of the City Mission is Devoted to Social Purposes

PIONEER NEGRO PRIEST IS COMMEMORATED

Stores to be Built for St. Anna's Endowment.

OTHER CHURCH NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, Nov. 15, 1910

A NEW feature of the work of the City Mission is the opening of the building used as its quarters before the transfer to old St. Paul's, at 411 Spruce Street, as the club house of the old St. Paul's Total Abstinence Society. It will be a poor man's club, designed to give amusement and shelter to the "down and outs" who have come under the protecting influence of the Mission. Every member must sign a pledge once a week to abstain from using alcoholic beverages. If a member is homeless, he will be given bed and lodging for a period not exceeding two weeks, during which time he will be expected to find employment. If a member is guilty of using profane or obscene language or of bringing liquor into the club, he is to be expelled. Each member who remains sober for one year will receive a silver button, and five years of abstinence wins a gold button. The members themselves are expected to do the work of the house, so that the cost of maintenance should be small.

The building is four stories high, and the large front room on the first floor is to be used as a chapel in which services will be held every Sunday afternoon. In the rear of this are a coffee room, a smoking room, and the kitchen. The second floor is taken up by the game rooms, and on the third and fourth floors are the rooms of the superintendent, Mr. Joseph McCarthy, and dormitories for the members. The Rev. H. Cresson McHenry, assistant superintendent of the City Mission, is president of the club.

On Sunday, November 6th, the parish of St. Thomas most fittingly celebrated the 164th anniversary of the birth of Absalom Jones, its first rector, chief founder, and the first negro to be elevated to the priesthood of the American Church. It is worthy of note that four years before Absalom Jones was born in slavery in the state of Delaware, a Negro school had been instituted in the city of Charleston, S. C., in connection with St. Philip's Church. This school was maintained by the Missionary Society in London; and from the same source money was secured with which two sprightly negro boys were purchased and were baptized with the names of "Andrew" and "Harry." These boys afterward became the schoolmasters of the institution. This effort represented the solving the problem from without, while the work begun by Jones was that of solving it from within.

Tribute to Pioneer Negro

At 11 A. M. on Sunday, November 6th, there was a full choral celebration of the Holy Eucharist, the Rev. A. C. V. Cartier, rector of the parish, being celebrant. The preacher was the Rev. Hutchens C. Bishop, rector of St. Philip's Church, New York. Mr. Bishop, as a little babe, was "christened" by the late Rev. Harrison H. Webb, in St. James' First African Church, Baltimore, which church was the first negro parish to be planted by a son of St. Thomas' Church, as well as the third negro parish to be instituted in the United States. Mr. Bishop, for a quarter of a century rector of the second oldest negro church, most appropriately delivered an exceedingly interesting sermon. At the evening service the Rev. George F. Bragg, Jr., D.D., for nineteen years rector of St. James' Church, Baltimore, delivered the historical sermon, commemorative of the life, character, and work of the noted pioneer in the Afro-American priesthood. On the Monday evening following, the parish supper and reunion took place, which proved a noteworthy and exceedingly interesting event in the annals of the mother parish of Afro-Americans in this country. Short addresses were delivered by the Rev. Dr. Bragg and the Rev. Pierre Jones of Haiti, who, forty years ago, was a lay reader in this parish, while preparing for the sacred ministry, and whose mission in this country at present is the placing of a daughter in the Deaconess Training House, and a son in the Divinity School, from which institution he was graduated himself many years ago.

At St. Anna's mission chapel, Market and Fifty-sixth street, West Philadelphia, the priest in charge, the Rev. Fleming James, Ph.D., is carrying out a rather unusual venture to assure an endowment for the rapidly growing work. The property has a large frontage on Market street, the principal business street of the city, and it is proposed to build on that side a row of stores, the rentals of which will gradually pay the cost of erection and ultimately become a source of income to the parish. The upper stories of the buildings will, for the present, be utilized as parish rooms for Sunday school and like purposes, but when a suitable parish house can be built, they will be converted into residence flats. Competent business men believe that the plan will prove entirely successful.

Raise Endowment for St. Anna's

The Rev. Pierre E. Jones, or as he is entitled at home, Le Tres Révérend Pierre E. Jones, B.D., Doyen du Chapitre Metroplitan de l'Eglise Orthodoxe Apostolique d'Haiti, is now in Philadelphia in the interest of the Haytien Church. He and his compatriot and fellow-clergyman, the Rev. Charles E. Benedict, are natives of Hayti who came to this country to be educated directly after the close of our Civil war. Nearly all the commercial and educational interests of Hayti are with France, and at the time the feeling against the United States was so strong that they were denounced by their own people as traitors to their country for preferring America to France. They were graduated from the Philadelphia Divinity School in 1872, and returned to Hayti as missionaries. They have seen public sentiment against them change to favor, and both are now government inspectors of schools, having oversight even of those conducted by the Roman Catholic orders. The Rev. Mr. Jones has a family of five sons and two daughters. One son is Haytien consul in Belgium, one is in the ministry of the Haytien Church, one in business, and one has just entered as a student for holy orders in the Divinity School. A daughter has been admitted to the Deaconess Training School. Mr. Jones will be glad to have opportunity given him to describe his work and set forth its needs in any of our parishes. His address is 919 S. Fifteenth Street, Philadelphia.

Rev. Pierre E. Jones in Philadelphia

The all-day missionary meeting of the Woman's Auxiliary of the diocese, which is held every year in Holy Trinity Church on the Friday following the first Thursday in November, is the first of three general meetings which are held during the winter, the second coming in Epiphany and the third in Lent. It is, therefore, in a certain sense, a rallying of forces for the winter's work. This year the presence in this part of the country of a large number of missionaries made possible an unusually stimulating and instructive day. The attendance was very large and representative, and the interest continued to the end. In the morning, after the celebration of the Holy Communion, at which the Bishop Coadjutor and the Rev. F. W. Tomkins, D.D., officiated, Bishop Brewster of Western Colorado spoke of the needs of the great section of our own land which he represents. After luncheon there were three addresses, the first by Bishop Guerry of South Carolina, who spoke particularly of the work among negroes, the second by the Rev. Dr. Motoda of Japan, whom Bishop McKim sent to take his place, and who represented the foreign work, and the last by Bishop Rowe, who is always heard eagerly in Philadelphia.

Missionary Meeting of the Auxiliary

Bishop Guerry also preached on work for colored people at the Church of the Saviour, West Philadelphia, on Sunday evening, November 13th.

The Daughters of the King will hold the fifteenth meeting of the diocesan Local Assembly in St. Simeon's Church (the Rev. G. J. Walenta, rector), on Tuesday, November 15th. The afternoon session will be for business, the election of officers, and the report of the convention of the order held in Cincinnati in October, and in the evening there is to be a service in the church, with sermon by the Rev. Waldemar Jansen, rector of St. Bartholomew's.

Minor Items of Philadelphia News

An effort is now being made by the congregation of the Church of the Beloved Disciple (the Rev. J. B. Blanchet, rector), to sell their property, which is said to be badly situated for reaching the population of the parish; pay off the large mortgage debt now amounting to $12,500 with the proceeds, and with what balance remains, and such funds as may be contributed, build a new and more suitable church in a section west of the present location.

The annual meeting of the diocesan organization of the Girls' Friendly Society in America, was held at the parish house of the Church of the Holy Trinity, on October 20th, when the following officers were elected to serve for the ensuing year: President, Miss Susan D. Wilson, 909 Clinton street, Philadelphia; vice-presidents, Miss Margaret C. Maule, 21 South Twenty-first street, Philadelphia; Miss Margaret McF. Lukens, Conshohocken, Pa.; Mrs. E. E. Dennis-ton, School Lane, Germantown, Pa.; Mrs. Llewellyn Caley, 1626 Mt. Vernon street, Philadelphia; secretary, Miss Marie, W. Paul, 1930 Chestnut street, Philadelphia; treasurer, Miss A. Adele Leach, 2118 Spruce street, Philadelphia.

Under the auspices of the combined branches of the Junior Auxiliary in West Philadelphia, the Rev. Charles E. Bettleher, Jr., of Fairbanks, gave an illustrated lecture on Alaska in St. Mary's parish house, Wednesday, November 9th.

The Executive committee of the Christian Social Union is en-

(Continued on page 83.)

MEETINGS OF CHICAGO ORGANIZATIONS

And Other News of Recent Weeks

CATHEDRAL CONGREGATION GIVES MORE THAN DOUBLE ITS APPORTIONMENT FOR MISSIONS

The Living Church News Bureau
Chicago, Nov. 15, 1910

SEVERAL difficulties, including the fact that our Chicago correspondent was honored with a seat in General Convention and is otherwise rather well occupied as to his time, have caused delay in recording a number of matters of Chicago news in recent weeks. Some of these may now be gathered up. The Church Club has held its annual meeting, the Woman's Auxiliary its semi-annual meeting, the Daughters of the King their annual, the Brotherhood of St. Andrew a post-convention meeting, the Northeastern Deanery has been in session, and various other matters of interest have occurred, including a luncheon to the Bishop of Salisbury at the University Club, tendered by Bishop Anderson, and various other entertainments in his honor. Last but not least, there was a splendid missionary mass meeting for the Cathedral congregation at the Cathedral on the evening of October 28th, at which Bishop Anderson, the Bishop of Olympia, the Rev. John A. Staunton, Jr., of the Philippine Islands, and Dean Sumner were the speakers. The offering amounted to more than $400, and as the apportionment of the Cathedral is only $189, there was cause for considerable gratification.

A Year's Work of the Church Club

The annual meeting of the Church Club of Chicago was held in the English room of the Grand Pacific Hotel on the 3d inst. President Bunnell presided and read his report for the past year. The present membership of the Church Club is 305, a net gain in the year of 52. He appealed for even greater activity on the part of the Club in the interests of missions than during the past year. The following were elected for the coming year:

President: W. S. Powers; Vice-President, Courtenay Barber; Treasurer, Joseph A. Rushton; Secretary, J. H. Emerson.

The retiring president, Mr. Bunnell, called the new president to the chair, and in strong words Mr. Powers promised that his administration should stand for the extension of Christ's kingdom through missions—diocesan, foreign, and domestic. The report of the committee of the Club appointed to present recommendations to the Diocesan Convention of 1910 was read by the chairman Mr. D. B. Lyman, who for three decades has been a most faithful and untiring worker in the interest of missions. He reported that the joint committee of the Club and the Layman's Forward Movement had succeeded in their work and that many of the provisions of the report of the joint committee had been enacted into canon by the convention.

Interesting Session of the Auxiliary

The meeting of the Chicago Branch of the Woman's Auxiliary was held in Grace Church, Chicago, when Mrs. Greeley, the president, spoke of the twenty-six years of work of the Woman's Auxiliary, and of the United Offering, which had had its birth in Grace Church; an offering of $82 being the seed from which the offering of $242,000 has been the fruit this year. Mrs. Nathaniel Seymour Thomas told of the methods by which the United Offering is gathered in Pennsylvania and also in Wyoming. Archdeacon W. E. Warren of Albuquerque, New Mexico, spoke for a few minutes on his work among the consumptives at Albuquerque, asking for help in building and maintaining a sanitarium. He especially asked help in obtaining an adequate water supply. Bishop Thomas of Wyoming gave the address of the afternoon. The information given in this address was most interesting, as the Bishop told of the possibilities of Wyoming, with its fertile fields awaiting only scientific cultivation and its immense resources in coal, iron, asbestos, and other minerals. At present everything is in its infancy. He told of the heroic work of a deaconess and her friend and of their need for the barest necessities, asking if the women of Chicago would not do their utmost to provide these two women with some furniture to make their dreary little home more habitable. Bishop Anderson said a few words as to the General Convention and the five new missionary districts which have recently been arranged for. The offering was devoted to missionary work, a portion being devoted to Bishop Thomas for Wyoming.

Daughters of the King and B. S. A.

The Chicago Local Assembly of the Daughters of the King held its annual meeting at St. Simon's church. There was Holy Communion with a sermon by the Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Salina. The post-convention assembly of the Chicago Local Assembly of the Brotherhood of St. Andrew was held at All Saints', Ravenswood. The Chicago delegation to the Nashville convention comprised forty men and boys, including seven clergymen, who returned full of enthusiasm and inspiration, and a large and enthusiastic meeting was held. At the meeting of the Northeastern Deanery an address was given by Mrs. Joseph T. Bowen on "The Juvenile Protective League," and the Rev. W. C. De Witt, D.D., spoke on "Obstacles Hindering Young Men from Entering the Holy Ministry."

Progress at Emmanuel, La Grange

The parish house improvements of Emmanuel church, LaGrange, have all been made and the hall is the most attractive and commodious in the suburb. The Woman's Auxiliary of the parish has begun its fall work auspiciously and a number of new recruits have enrolled as members. It is encouraging news to hear that money for missions has been coming in regularly at the rate of from $10 to $30 a Sunday, and that besides keeping abreast with the diocesan obligations, the treasurer of the parish was enabled to send $100 to the Board in New York to supplement the amount of the parish apportionment, already paid.

The Chicago Religious Census

There are 946,800 active professed Church members of all kinds in Chicago and 300,000 residents who attend church irregularly, without any established church connections, according to a statement given out last week by the Chicago Home Visitation Society. The figures are the result of a house-to-house canvass by the Visitation Society. The society estimates that there are 1,000,000 persons who do not attend church, but who have a decided preference for some particular denomination. The Sunday school attendance was shown to be 283,000.

Other News of the Diocese

During the past few months, St. Thomas' Church (the Rev. J. B. Massiah rector), has redecorated the interior of the church. The Men's Club has been prominent in furnishing some of the new church equipment and other guilds have been assisting in various ways. As stated in a previous number of THE LIVING CHURCH, the Rev. D. R. Wallace has been engaged to assist Mr. Massiah, who will begin an active campaign immediately to raise the several thousand dollars necessary to pay the present mortgage on the plant. Certainly there is no more worthy object that can receive the support of the laity of the diocese than that of St. Thomas' Church. The attendance has increased tremendously under Mr. Massiah's direction and the Church has become a powerful factor in shaping the social and moral standards of the colored community of the city of Chicago.

The Rev. G. F. Flick, priest-in-charge of All Angels' mission for deaf mutes, and Mrs. Flick, have been absent from Chicago for about ten days attending the convention of the National Association of the Deaf at Colorado Springs, Colo. There were about fifteen Chicagoans at the convention, Illinois sending the second largest state delegation, thirty-five strong, Iowa leading with forty-six. Mr. Flick has received a Communion set of mission style, consisting of six pieces, chalice, paten, breadbox, cruets, and spoon. The chalice and paten are engraved with the following: "Presented to the Rev. George Frederick Flick by his friends, Easter, 1910."

Since the robbery of the Cathedral clergy house and three other parish houses and rectories as reported in this column, the Church of the Ascension has been robbed of its alms, the poor boxes having been completely demolished.

RENMUS.

"POOR MAN'S CLUB" OPENED IN PHILADELPHIA.

(*Continued from page* 82.)

deavoring to coöperate with diocesan Social Service Commissions in having courses of sermons on social subjects preached in as many as possible of the large cities of the country this winter. The Rev. G. Woolsey Hodge is chairman, and the Rev. Charles Fiske, of Baltimore, secretary of the committee having the matter in charge.

The Catholic Club held its regular meeting at St. Elisabeth's clergy house on Monday of last week, with an attendance of about twenty-five out of nearly fifty members on the roll. The Rev. Dr. C. H. W. Stocking of Langhorne epitomized the results of wide travel and observation in a paper on "Some Aspects of Continental Christianity," dealing chiefly with the religious life of Sweden and Switzerland. The Rev. Gilbert R. Underhill is president of the club.

St. Elisabeth's (the Rev. Frederick D. Ward, rector), celebrated its dedication festival on the Sunday in the octave of All Saints'. Large congregations were present at the three Eucharists and at the evening service, which consisted of solemn Evensong, with procession and *Te Deum*, and a sermon by the Rev. George L. Richardson.

THE FOREST issues a universal invitation, but few there be who are happy in accepting its hospitality. If you carry a timid heart take it to the fields, where you can see your path before you and familiar sounds fall on your ears. If you carry a sad heart the forest is not for you. Nature places gloom in its depths, sobs among its branches, cries from its inhabitants. If your heart is blackened with ugly secrets, better bleach them in the healing sunshine of the fields. The soul with a secret is always afraid, and fear was born and has established its hiding place in the forest. You must ignore much personal discomfort and be sure you are free from sadness and fear before you can be at home in the forest. But to all brave hearts I should say, "Go and learn the mighty chorus."—*Gene Stratton-Porter.*

MICHIGAN CITY DIOCESAN COUNCIL

THE Twelfth Annual Council of the Diocese of Michigan City was held in St. Paul's parish, Hammond, Indiana, on November 9th.

The day preceding the Council was devoted to the Woman's Auxiliary, delegates being in attendance from all the parishes and missions. The meeting began with a corporate Communion at 7:30 A. M. and a second service with address by the Bishop of the diocese at 10:30, followed by the business session. At the afternoon meeting reports were given of the General Convention and missionary addresses made by Rev. John A. Staunton, Jr., of the Philippine Islands, and by a doctor from the hospital in Shanghai. At 7:30 P. M. a missionary service was held with an interesting address on City Missions by Dean Sumner of Chicago.

On the day following, the Council opened with a corporate Communion at 7 A. M. At 9 A. M. the business session opened, with the Bishop's address, a summary of which is as follows:

"We are met together to conserve and care for the interests of the Holy Catholic Church, or of that portion thereof which falls within the jurisdiction of the Diocese of Michigan City. The extending of the Kingdom is the *raison d' etre* of the Kingdom. Some think the Church was instituted to keep as many people out of the Kingdom as possible.

"Schism is a denial of the constituted authority of the Church. The true Catholic must render obedience to due authority. No diocese can fail to realize this principle. Bishop, priest, layman, parish, will fail if this be ignored. My brethren, have a better conception of what is Catholic. Have unity, cordiality, brotherly kindness, without interference, criticism, or denunciation. Leave to the Bishop the duties that belong to his office. Banish all bitterness, strife, and uncharitableness. The more often you say Mass, or celebrate the Holy Eucharist, the nearer you should come to the Christ character." Then followed a commemoration of departed Churchmen, and after prayers for the departed the Bishop continued:

"Our Council comes after three momentous events in the Church's life—the Missionary Congresses at Chicago and Edinboro, and the General Convention at Cincinnati. The latter was one of the greatest councils our Church has held. Its spirit was one of loyalty and devotion to the Church. Vital matters of business were transacted with fine feeling and by large majorities. Chiefly:

"1. The unanimous vote of the House of Bishops interpreting Canon XIX and making it, in my judgment, a piece of harmless and superfluous legislation. 2. The pernicious Preamble to the Constitution was defeated by an overwhelming majority. 3. Suffragan Bishops were permitted by a large vote of the Deputies. My judgment is that, while it is not liable to lighten the work of the Bishop, it is fraught with grave danger to the diocese and to the priest who accepts so humiliating an office. 4. The debate on the change of name. Numerically a majority of the council was in favor of action. It is more than probable that it will pass the next convention. New Constitution was adopted for the Board of Missions with revolutionary changes. The Bishops were unanimous in prohibiting remarriage after divorce.

"The Laymen's Missionary Movement is a demonstration of power. Many Churchmen looked with fear on our participation in it. I believe that any religious body that stands aloof will suffer irreparable loss. Those seeking for the unification of Christian forces won a great victory. The great problem of the next quarter century is the unification of the Holy Catholic Church. Lessons of the movement are: 1. Missionary work is the divinest work of Christian men. 2. Christian men have power to mould the world if they will. 3. Work must be systematic. 4. There must be a missionary rector and a weekly offering.

Following the Bishop's address the Rev. J. A. Staunton, Jr., gave a missionary address. Elections were as follows:

Rev. J. A. Linn was elected Secretary of the diocese; Mr. George Trusdale Vail, Treasurer; Mr. Homer S. Johnson, Missionary Treasurer.

Standing Committee: Rev. Messrs. J. H. McKenzie, D.D., W. S. Howard, E. W. Averill, W. S. Trowbridge, C. A. Smith.

Missionary Committee: Rev. Messrs. W. S. Howard, C. A. Smith, W. S. Trowbridge, L. B. Hastings, and Messrs. W. B. Conkey, E. D. Gaston, H. G. Thayer, A. G. Harlan.

Delegates to the Fifth Missionary Department: Rev. Messrs. McKenzie, Averill, Trowbridge, and Hastings, and Messrs. Conkey, Campbell, Thayer, and Gaston.

Examining Chaplains: Rev. Messrs. McKenzie, Howard, Linn, Day. Registrar: Rev. W. S. Trowbridge.

It was recommended that the Council meet at the same place each year (presumably Michigan City).

"ANGER is the most impotent passion which influences the mind of man; it effects nothing which it undertakes, and hurts the man possessed of it more than it does the object against which it is directed."

HE LIVES long who lives well, and time misspent is not lived, but lost.—*Fuller.*

A NEW COMMISSION ON THE HYMNAL.

LATE in the session of General Convention there was presented in the House of Deputies, without being read, a report from the committee which had under advisement the preparation of a new Hymnal, and the appended resolutions providing for a Joint Commission to report to the next General Convention were adopted. The report, which is of too much interest to be lost, is as follows:

JOINT COMMISSION TO TAKE UNDER ADVISEMENT THE PREPARATION OF A NEW HYMNAL.

Your committee appointed to consider a memorial of the National Conference of Church Clubs, held in New York City in 1909, beg to report as follows:

The National Conference urges upon the General Convention the desirability of taking such action as will tend to the eventual adoption of an enlarged and improved hymnal. They further represent that this task will and should require the careful work of experts for a term of years; a wise and conservative position which the committee unanimously endorses.

At the sessions of our committee we had the advantage of the presence of Mr. Morris Earle who, as president of the Church Club of Philadelphia, initiated the movement which took final shape in this memorial under consideration. By his assistance we were enabled to consider the matter with fuller information, and therefore more intelligently than would have been possible otherwise.

The following are the chief points considered by the committee as warranting the resolution appended to this report, and in explanation of it:

1. It is not intended that any of the present hymns should be dropped, the effort being directed solely towards the enlargement and enrichment of the present Hymnal.

2. In practical experience it has been found that many additional hymns are needed for certain festivals and special seasons of the Church Year.

3. There is on hand already much new and valuable material, and more will accumulate during the years that will be required for the proper preparation of a new Hymnal.

4. The Church should own its own copyright (which it does not at present), thereby providing a book with both words and music for popular distribution at a much lower price than at present prevails.

5. Such a Hymnal, copyrighted by the Church, would, in our judgment, greatly increase the amount to be devoted to the General Clergy Relief Fund.

6. Advantage could be taken of the mass of labor already accomplished all over the country, under the auspices of the Conference of Church Clubs, in the collection, collation, and editing of new material.

Your committee therefore submits the following:

Resolved, the House of Bishops concurring, That a joint commission of nine, consisting of three Bishops, three presbyters, and three laymen, together with two experts to be chosen by them, be appointed to take the matter contained in this report under advisement, and to report its findings at the next General Convention. It being understood that the expenses of the commission for the next three years will be borne by the voluntary contributions, and that the General Convention will not be chargeable in any way therewith.

Resolved, That this committee be discharged.

BEVERLEY WARNER,
JAMES WILLIAM ASHTON,
JOHN HENRY HOPKINS,
EDWARD ERNEST GIBSON,
HAMILTON W. MABIE.

The resolutions being adopted, the following Joint Commission was appointed:

The Bishops of Albany, Pittsburgh, Marquette; the Rev. Beverley Warner, D.D., Rev. John Henry Hopkins, D.D., Rev. James W. Ashton, D.D.; Mr. R. C. Pruyn, Mr. Miles Farrow, Mr. Morris Earle.

A CORRESPONDENT of the South African *Chronicle*, writing of afternoon weddings, declares them to be a serious breach of Church order, and shows that the whole idea of a wedding has degenerated. According to our present common practice, a wedding becomes almost perforce an occasion for worldly pomp and external display, instead of a joyous festival in the heart of the Christian home, accompanied by Christian devotion in its highest form. The true type of a wedding day is that which begins with the Marriage service and nuptial Eucharist. At this service only those who really care, the relatives and near friends, can be present, nor is it desirable that any others should be. But a reception in the afternoon, when the newly-married couple received and entertained their guests, would amply satisfy the legitimate desire to call together a wider circle of friends and neighbors on such an occasion. What is specially valuable in the correspondent's letter is his testimony that "the Church's old-fashioned way of doing it lifts the Marriage service to a higher plane at once, and will have a real influence in elevating the married state."—*Scottish Chronicle.*

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

AN ORDER OF SERVICE FOR SOCIAL WORKERS.

THERE was held in St. Andrew's, Wilmington, Del., on the Twenty-fourth Sunday after Trinity, a special service for the social workers of the city. The rector, the Rev. Hubert W. Wells, prepared an order of service so interesting and so suggestive that it is reproduced here in outline for the use and benefit of other like minded priests who may be desirous (and I trust there are many of them) of holding similar services:

PROCESSIONAL HYMN 581.

OPENING SENTENCES.

V The Lord be with you.
R And with thy Spirit.
V Let us pray.
Our Father.
V O Lord, open Thou our lips
R And our mouth shall shew forth thy praise.
V Glory be to the Father, etc.
R As it was in the beginning, etc.
Psalm 14.
Glory be to the Father.
The Lesson: Revelation 21:1-7, 21-27.
Hymn: Kipling's Recessional.

PRAYERS.

A CONFESSION.

O God, our Father, we confess our sins unto Thee. We have done little to further thy Kingdom on earth by the establishment of social justice. We humble ourselves before Thee for our past neglect, and seek for Thy forgiveness. We have often forgotten that since Thou art our Father, all men are our brethren, and that we are stewards and not owners of all that Thou hast given us. Pardon any indifference and apathy toward the sufferings of those who labor. Pardon any bitterness toward those who abound. Forgive us for having permitted injustice and oppression to remain unrebuked and unredressed. Endue thy Holy Church, we beseech Thee, with power to break every yoke and to let the oppressed go free. May the love of Christ constrain us, and may we show forth the glory of thy Holy Name until Thy will is done upon earth as it is done in heaven; through Jesus Christ our Lord. Amen.

A declaration of God's pardon.
[From the Prayer Book.]
A prayer for all working men.
A prayer for all working women.
A prayer for all children who work.
A prayer for all public officers.
A prayer for the idle.
} By Walter Rauschenbusch.
A prayer of Phillips Brooks.
A prayer of John Henry Newman.
Hymn: When will thou save the people?
The sermon
Concluding prayers.
Benediction.
Recessional: Approach ye, approach ye sons of men rejoicing.

NEW YORK'S BUDGET EXHIBIT.

New York City has the distinction of having held the first budget exhibit ever presented by a city to its citizens. In 1909 the bureau of Municipal Research gave one as a matter of public enterprise. It was so successful as to lead the Board of Estimate and Apportionment officially to secure $25,000 of the city's money with which to give a public exhibit in 1910, and adopted in May a resolution to the effect that the heads of the several departments, boards, and commissions, be directed to submit in connection with their budgetory estimate for the year 1911, in addition to the information prescribed by the comptroller, such charts, diagrams, plans, or photographic presentations as would serve the purpose of appropriate illustration of budget requests, as well as their relation to permanent city improvements, either in progress or projected.

In this way New York established a precedent in getting closer than any other city in America to a working ideal of municipal administration where unit cost can be determined and its reasonableness considered. With this information in hand, budget making need not longer be mere guessing, as is at present the case in a vast majority of cities. In asking an appropriation the chief of the bureau or department must show not only how much he spent last year, just what he spent it for, and what he accomplished by the expenditure, but he must show just what he intends to accomplish in the course of the next year, how he intends to accomplish it, why the proposed work is necessary, and just what it will cost.

All of this is important, but still more important is the fact that the exhibit put this information in such a graphic and practical form that the public could readily see and understand and reach a conclusion whether they were getting their money's worth, and if not, who was responsible for the failure. Never in New York's history has there been an administration like the present one; never was there such a Board of Estimate. In one and the same breath it shows the taxpayers how their money is being spent and tells the department heads not to spend so much of it (the budget for 1911 being limited to 1910's figures, namely $163,000,000).

JUDGE LINDSEY, DEFENDED.

Judge Lindsey's work in Denver is so well known in the country at large that it would seem to need very little or no defense; nevertheless the attacks upon him in Denver have been so vicious and persistent that his friends there feel the necessity of exposing them, and they have done it in a special number of the *Civic Review*, a quarterly bulletin devoted to those things which pertain to a better citizenship. One of the most significant acts of Colonel Roosevelt in his recent Western trip was his honoring of Judge Lindsey, who had been made a victim of a studied snub by the representatives of the interests in Denver. As the *Rocky Mountain News* pointed out at the time, when county officials and even private citizens had been invited to take prominent parts in the Roosevelt programme, Judge Lindsey was absolutely ignored. Col. Roosevelt repeatedly asked for the Judge and finally, when he found him at the entrance to the auditorium, he gave him an enthusiastic greeting and insisted that he be his personal guest on the platform during the speaking.

ACTIVE preparations for the publishing of a new Tuberculosis directory have been begun by the National Association for the Study and Prevention of Tuberculosis. The Directory will contain up-to-date lists of all hospitals, sanatoria, dispensaries, and associations engaged in the war against consumption. A summary of what has been done by the various state legislatures and the county and municipal governing bodies will be included in the book.

A recent writer says: "The bacillus may be the father of tuberculosis but the mother is poverty. Divorce the bacillus from poverty, and his monstrous child would not be conceived to prey upon mankind. The parents of poverty are high rents and low wages. The infection breeds in hovels, but ever and again it marches forth against the palaces to avenge the suffering of Lazarus upon the children of Dives."

G. K. CHESTERTON'S *What's Wrong with the World* contains a useful warning to social reformers, as *See and Serve* points out. They err in thinking to reform the working man by passing all kinds of acts over his head, without consulting him as to details. The pet schemes of middle class social reformers are likely to fail because of this, and then turn the disappointed reformers into reactionaries. Mr. Chesterton is a good tonic but bad food, according to this observer; but he overlooks the fact that we need tonics in these days as well as food.

THE EXTENSION DIVISION of the University of Wisconsin has issued bulletins on the inheritance tax, on the consolidation of rural schools and free text books, the increase of navy and ship subsidies. These bulletins are designed primarily for the use of members of debating societies and those participating in public discussions.

THE HARVESTER COMPANY AND THE CHURCH.

"The International Harvester Co. is not primarily a Christian corporation, but it embodies the new ethic in its plan of relief. The New York Employers' Liability commission is not primarily a Christian commission, but the new ethic underlies the whole of its report. The Episcopal Church in the diocese of Delaware *is* a Christian organization. Religion is its business. And the business of religion—the religion of Jesus—is to consecrate the best ideals of men. The new ethic should shine out of every resolution and of every act of this convention. Something should be done here, we feel, that shall bring the force of the Church to turn the wheels of justice. Christian men should be the leaders in every effort for human welfare. Theirs should be the keenest insight, the swiftest resolution, the first activity in everything that goes to fulfil the Second Commandment of the Master."—*From the Report of the Delaware Diocesan Commission on Social Welfare.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

HAS THE ENGLISH CHURCH REPUDIATED THE PROTESTANT NAME?

To the Editor of The Living Church:

IN a recent issue of THE LIVING CHURCH, a correspondent quotes the *Church Review* as stating that in 1689, immediately after the accession of William of Orange, the Lower House demurred to appending the designation "Protestant" to the Church of England, and "finally succeeded in expunging that misnomer so far as this Church is concerned."

If your correspondent will consult Cardwell's "Particular Acts and Adjournments of the Convocation from December 4, 1689," pp. 434 *seq.*, he will find that the *final* action was in this form, as ordered by the Lower House":

> "For the pious zeal and care your Majesty is pleased to express therein for the honor, peace, advantage, and establishment of the Church of England, whereby we doubt not the interest of the Protestant Religion in *all other Protestant Churches*, which is dear to us, will be the better secured."

Thus the Lower House on this occasion recognized the Church of England as one of the group of Protestant Churches, and did not "repudiate the Protestant Name."

If the Church of England has ever, on any other occasion, repudiated the Protestant Name, it has escaped my attention in reading her history.

RANDOLPH H. MCKIM.

Washington, November 5, 1910.

WHY ONE VOTED TO RETAIN THE PROTESTANT NAME.

To the Editor of The Living Church:

THE article in THE LIVING CHURCH of November 5th on the Change of Name, is radically wrong in one statement at least, and tends to distract the mind of the reader from the real issue. If the small coterie of men of light and leading (more or less) who saw fit to come together before the meeting of General Convention to decide on a new name for the Church, had been composed of a few Anglo-Catholics and radical Protestants and a few men who belong to neither of these classes, the result might have been more satisfactory. As it was, the extreme parties in the Church met together and decided on a compromise which was distasteful to many who would perhaps be willing to vote for a change of name on general principles. If again the committee in charge of the debate on that question in the House of Deputies had seen fit to allow a real debate, instead of handing the president a list of names of men who should be allowed to speak (which was rather a high handed procedure in a democratic deliberative body), perhaps a little more light might have been let in on the whole matter. However, be that as it may, the clerical delegation from Long Island, at least, did not vote against the change for the reason given in THE LIVING CHURCH. With one exception, the delegation (I think I can safely say) voted against the change, not because of a desire to keep the word Protestant in the name, not because of a belief that it was inexpedient to change, but because of the new name with which it was proposed to saddle the Church. "Protestant Episcopal" has at least some dignity about it as a name; and we like to think also that the adoption of that title was an accident; but "Episcopal" is a sectarian name of the worst class, and the proposal was to adopt it deliberately as the name of this American Church. Now the name does not describe anything nor mean anything. It is not descriptive of the American Church and never will be. I admire as much as anybody the Bishops of this Church, and shall probably continue to do so, unless the House of Bishops continue too long their present method of handing down the names of new Missionary Bishops to the House of Deputies, but the American Church is not entirely Episcopal. In fact it is not as much Episcopal as it is Presbyterian or Diaconal or Lay, and to name the Church permanently after one order of the ministry is sectarianism of the worst kind.

More than that, it was proposed to say that the Church was "*commonly called*" the Episcopal Church, without telling us the *real* name, which was confusing again. One of the great difficulties in the way of anything like Church unity is said to be the fact that we lay such an emphasis on the episcopal order of the Church; but what can we expect in the future, if we put prelacy on the forefront of our banner, and declare ourselves to be nothing but "Episcopals"? That is bad enough as a nickname, but I agree with "Presbyter Ignotus" in your last issue, who apparently thinks that such a designation of a part of the Catholic Church would be little less than a desecration, if given to it as a legal title by such a body as the General Convention.

If we want a new name, let us take the same name that this communion takes in other countries, where it is *commonly known* as the English, Irish, Scottish, Australian, and Canadian Church. "The American Church" is not a boastful title, for the reason that in assuming it we are following the analogy of the Anglican Communion. We do not claim by assuming the title that we are the *only* American Church, any more than the "Christians" assume that they are the only Christians in America. We are simply taking the only name possible for this Church to take, in order to make people generally understand that we are a part of the great Anglican communion. More than that, it is natural for us to use that name. We already have "The American Church Institute for Negroes," "The American Church Sunday School Magazine," "The American Church Building Fund," and I do not know how many other organizations, rightly named, that do not occur to me at the present moment. Possibly, if we keep up our courage, and avoid any such mistakes as was proposed at the last General Convention, we may get in time, in God's own time, "The American Church." I think with you that the clergy of the Church ought to be leaders of forward movements, but first of all they want to be certain that the movement *is* forward, lest they may become blind leaders of the blind and both fall into the ditch (of episcopacy or something worse).

The Church at large, you say, resents the provincialism of New York and Boston. Well, undoubtedly that is the knowledge of the Church at large; but large interests are at stake, and large responsibilities rest on the large cities and the large churches, and the representatives of the same. Very sincerely yours,

Brooklyn, N. Y. C. F. J. WRIGLEY.

[In order to avoid misapprehension we would state that our correspondent is mistaken in supposing that "the committee in charge of the debate on [the Name] in the House of Deputies" prevented "a real debate" by "handing the President a list of names of men who should be allowed to speak." He has confused that debate with the debate on a Racial Episcopate. During the course of the debate on the latter issue, the chairman stated that he was recognizing only such deputies as had been named by the gentlemen in charge of the matter. No such arrangement had been made in connection with the debate on the name, and the debate on that subject was unrestricted except in time. Beyond that, the purpose of the editorial of November 5th was not to criticise any delegation or individual, but to seek to discover what varying purposes animated those who cast negative votes, so that one might both appreciate the strength of the movement looking toward the change of name and also discover what was needed to meet objections of those whose negative votes did not, in fact, indicate hostility to the movement. We appreciate, with our correspondent, that the name suggested was not an ideal one. The pre-convention conference, which he criticises for its personnel, was an honest endeavor to find a solution of the difficulty that would be *reasonably* satisfactory to the great bulk of Churchmen, even though, unhappily, there might be those in either wing who would withhold their support to it. If that endeavor was not wholly successful, as the subsequent vote indicated, we question whether "extreme" partisanship on the part of gentlemen participating was the cause; and of course it is obvious that if each Churchman insists that his own particular choice as to a name must be adopted by all others or else that the name shall remain unchanged, we must expect that "Protestant Episcopal" will forever remain the legal appellation of this Church.—EDITOR L. C.]

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

NOW that the General Convention of 1910 has passed into history, and the testimony given by "so great a cloud of witnesses" that it was marked for that beautiful spirit of harmony among and between the several schools of Churchmanship—an earnest of that God-like unity which must eventually bind together in Love as well as in Truth "all who profess and call themselves Christians"—let me joint the multitude of those who would compliment THE LIVING CHURCH for its charitable course before, during, and since that notable gathering; and no less for its manifest exercise of hope and faith in the victory of defeat.

No thoughtful man will deny that the Church's name will be changed three years hence—that is, the preliminary action be taken; neither will any thoughtful man deny the far-reaching influence of that change, whether it be made wisely or unwisely.

All names are, or should be, for the proper designation of that which is named; and with the Church, as with all else, it should describe her, and to those who know her not, rather than to her own children. For this reason the Church's name should proclaim, as fully and as briefly as is possible, her authority, her history, and her position. To much stress should not be placed upon her name, because the Church was founded to *do* rather than to be. While I appreciate highly those Churchmen who see, and rightly so, a want of definiteness in the word "Protestant," I also deeply sympathize with those of my brethren who seem loath to throw down the ancient landmark; but a change must come, and my prayer and hope

is that, ultimately, our name shall be as a bulwark to the creed in which I was baptized; and bulwarked by that creed—the Creed of the Ages—"The Holy Catholic Church."

In the meantime, let us be more faithful to our trust, more humble in our hopes, and broad enough in our charity; acknowledging three branches of the one Catholic and Apostolic Church, which should be gathered together in one rather than further diverged, and call our Church what she really is, The Anglican Church in the United States of America; with the assurance that when "The Church of England" shall become, which she will some day, The Church in England, she will be more truly a descendant of "The Church of Jerusalem"—the Church of the Upper Chamber—the Mother of us all. J. JONES.

Lexington, Ky.

THE CALL TO THE MINISTRY.

To the Editor of The Living Church:

HAVING talked with many students on the subject of the ministry, I believe that the chief reason that more of our young men do not respond to the call is that in many cases the question does not, under present conditions, come before them for consideration, or, if it does, not at all in a right and fair light. After many years of experience and investigation, Mr. Mott, in writing of the causes which deter able young men from entering the ministry, says "the lack of proper effort to lead men into the ministry is the principal cause." Misunderstanding the nature and opportunities of the ministry, many pass it by with only a glance, and are not prepared to hear the call, however much it may be ringing around them. These hardly have an opportunity of knowing whether it is what the Lord would have them do or not.

However much may be done in the college world to meet this condition, the greatest opportunity is before the rectors all over the country. Recently published statistics show that of 416 candidates for the Presbyterian ministry, 300 decided before they went to college. This indicates that most boys are considering the question of life-work before they enter the college period. Consequently rectors and those teaching in our boys' schools have the great responsibility of making wise and proper use of their wonderful opportunities.

It is not simply the call for more men but especially the call for strong men that, it seems, will yield the greatest results. The more the Church emphasizes quality, the more will both quality and quantity improve.

While much may be accomplished by sermons on the Ministry, and especially by those preached to parents, it is also of great importance that the subject should be brought definitely to the attention of those individuals that seem to be especially well fitted for such work. The Church places upon rectors, vestries, and Bishops the responsibility of saying which individuals shall not enter the ministry. Surely she expects them also to render the more constructive service of bringing the subject definitely to the attention of those persons that they feel should enter it. It is interesting how many of our ablest and most efficient clergy apparently were enabled to hear the call in just this way.

Believing that they will be useful for such a purpose not simply in colleges but also in parishes, the Board of Missions has published the pamphlets of the Service Series. These set forth in a clear and interesting way the opportunities of the ministry and in the mission fields. Among them are those entitled *What Is the Call to the Ministry?* by Dean Hodges; *The Ministry a Sphere for the Whole Man,* by Bishop Guerry; and *The Ministry a Field for Service,* by Dr. Slattery. The announcement of the whole set may be found on the last page of the *Spirit of Missions.*

Church Missions House, JOHN J. GRAVATT, JR.,
New York, November 11. *Student Secretary.*

A CRITICISM CRITICISED.

To the Editor of The Living Church:

THE sub-committee on Permissive Use of the Revised Version distributed their report to the members of both Houses of the General Convention in Cincinnati. I heartily agree with their desire to allow the reading of the Revised Version for the Lessons, but must call attention to very misleading and erroneous statements made by them.

1. Page 6, line 18: "The English and American Revisions may be regarded for practical purposes as one version." Surely this committee could not have compared the two versions in any real way. The differences are numbered by thousands and are great, and if the above statement were correct, we would not have the two. The English Revision (E. R.) of 1881-85 retains archaic and unintelligible words, such as "chapiter, chapmen, chargers, coasts (for borders), clouts, collops, feller, holpen, lien, marish, ouches, sith, strake, and many others. The American Revision (A. R.) is so far superior that, as this committee says, the American Revision is gradually superseding the English Revision."

2. Page 6, line 30: "The Marginal Readings [of Bible so named] were selected exclusively from the English Revision." It would be difficult to make a more erroneous statement. The Marginal Readings Commission (M. R. C.) used the suggestions of the American Revisers, published in the Appendix, as being better and clearer, and when in 1901 the American Standard Bible was issued, its further changes were largely used. A few examples will show this. In Exodus 28, of the 18 changes in the Marginal Readings Bible (M. R. B.) all are in the A. R., but four were not in the E. R. In Numbers 7, of the 51 changes in the M. R. B., all 51 are in the A. R., but 26 were not in the E. R. In I. Kings 7, of the 52 changes in M. R. B. all 52 were in the A. R., but 14 were not in the E. R.

The book of Job was one of the best pieces of work in the E. R. In the first 14 chapters of the 109 changes in the M. R. B., 107 are in the A. R, and only 2 were peculiar to the E. R. Hence, it cannot truthfully be said, "The Marginal Readings were selected exclusively from the English Revision," but rather the opposite.

3. Page 6, line 31: "It represents, therefore, no independent effort at translation." Our Church was unwilling to accept any independent translation, as it would seem sectarian, but the appendix to the M. R. B. shows what thorough work was done, and how many independent translations were offered. Every verse in the Bible was carefully examined by those to whom the books were assigned, their suggestions were printed and distributed to every other member, who in turn examined them, and in the last three years (1898 to 1901) sixty-three (63) days were given to united work on the Marginal readings. Evidently the learned committee never examined the Appendix to the M. R. Bible, nor took the trouble to find out the facts.

Look at these suggestions of the M. R. Commission:

I. Kings 14: 10: "bond or free" for "him that is shut up and him that is left" of the versions.

II. Chronicles 11: 14: "pasture lands" for "suburbs," which gives no clear sense.

Ezekiel 26: 15, and elsewhere often: "coastlands" is suggested for "isles" and "islands" of the three versions, since Palestine had no islands.

4 Page 6, line 35: "Those who believe in it most heartily cannot claim for it any scholarly value." This is adding insult to injury. It is sneer unworthy of the sub-committee and scarcely just to the M. R. Commission. Who appointed them judges of the scholarly work of Bishops Coxe, Davies, Dudley, Niles, Gailor, Hall, and Whitehead, and Rev. Drs. Carey, Renouf, Binney, Body, Waterman, and others who served on this commission? I can state without fear of contradiction that the Rev. Drs. Binney and Body, then professors of Hebrew in the General Seminary and the Berkeley Divinity School, respectively, had few, if any, superiors as Hebrew scholars in England or America, and that thorough Greek scholars also were found on the commission.

An instance of scholarly work is seen in Job 3: 8. The A. V. has "who are ready to raise up their mourning," which is not clear. The A. R. and the E. R. are far worse, "who are ready to rouse up leviathan," transferring the difficult Hebrew word bodily to the English. The Marginal Reading Commission suggest, "Who are skilful to shroud it in darkness," a beautiful translation of the Eastern myth, which gives the correct meaning.

The Appendix would supply hundreds of instances of scholarly work, but the most signal evidence is the M. R. Apocrypha where the commission was allowed freedom. Here many helpful changes were made, and in Ecclesiasticus the lately discovered Hebrew MSS. was used to correct the Greek text.

In the lesson for St. Luke's Day, which is a brief answer to the errors of Christian Science, many passages are made clear. In Ecclus. 38: 15, the A. V. and the E. R. have "He that sinneth before his Maker let him fall into the hands of the physician," which makes no sense. The M. R. Apocrypha has this: "He that sinneth before his Maker, will show himself unruly before the physician."

The English Revised Apocrypha is of little value, while the M. R. Apocrypha alone would prove the worth and scholarship of the M. R. Commission and the great value of their edition of the Bible. This committee seems to know nothing of this Apocrypha.

Rev. Dr. Endicott Peabody and George Wharton Pepper, Esq., constituted the sub-committee which prepared the report criticised above. It is hard to understand how such men could have made themselves responsible for the errors and the injustice which have been pointed out, or how the Joint Commission could have adopted such a report as its own. THOMAS J. PACKARD.

Rockville, Md.

MEMORIES.

Dedicated to Bishop Kemper.

The little church by the country-side
Is now in ruins and swept aside.
'Tis only memory now to me,
Yet I oft the sainted Bishop see
Standing in the simple pulpit there,
With his gentle smile and gracious air;
And I oft the quiet faces see
That have long, long years been gone from me.
Still clings the mem'ry of old hymns sung,
Seeming to welcome all who come.
The country-side is blithe to-day,
But the little church has fallen away,
And the gentle Bishop lies asleep—
Ah, all these memories, may God keep!

ELIZABETH HORNER BURLING.

Literary

BIOGRAPHY.

Life of Reginald Pole. By Martin Haile. New York: Longmans, Green & Co. Price $5.25.

Mr. Haile's volume appears under the ecclesiastical sanction of two English Roman Catholic censors—a sufficient warrant for the orthodoxy of the work according to current papal standards. In other words, the biography is a Roman presentation of Cardinal Pole, his work and times. Here and there we have had to "check up" some of Mr. Haile's statements by reference to Canon Dixon's *History* and to the chapters in *Cambridge Modern History*, Volume II., bearing on Pole. These works often tell more than Mr. Haile's and sometimes say less, for they were not written under the menace of a rigid ecclesiastical censorship which has a hyper-sensitive scent for modernism even in the presentation of historical facts. Mr. Haile's biography will be found highly interesting and instructive, although there are appraisements of persons and events in which we cannot, of course, concur. To the student of English Church history in the turbulent days of Henry, Edward, and Mary, the work and character of Pole are of profound interest. They are interestingly told in this work. Did space permit, it would be of interest to tell the story both of Pole's work at Rome and in England and of his association with several devout and eminent men in the Church in Italy, who were like minded with him in their earnest desire and efforts to bring about reform in the Curia and the Roman Church at large. Suspicion was raised against them and some even suffered loss and imprisonment at the hands of high officials who knew not the time of their visitation. Pole himself was accused of heresy by the body he was serving so devotedly in his exile, and never quite lived down the imputation. After his return to England, in Mary's reign, he entered upon the task of undoing the work of Henry and Edward. It was, however, sadly mismanaged, as the sequel demonstrates. When we consider the grave limitations and bias of Mary Tudor and Reginal Pole and their blind ultramontanism, it seems inevitable that their efforts should have failed. They tragically failed, and more, they made ready for that anti-papal reaction from which the English have not recovered and seemingly never will recover.

To sum up: Reginald Pole, of the blood royal, was an Englishman who had spent half his time abroad. "His temper was gentle and yet ardent, his judgment obstinate, but not exact. Over his whole character, as over his demeanor, there was diffused a certain attractiveness and grandeur. He was a man of books and had no genius for business affairs. His own gentle methods and policy he allowed Queen Mary to set aside and to inaugurate methods of blood and fire in order to accomplish what they both considered their heaven-given commission, *viz.*, the reëstablishment of the papal authority over England's Church and state, and the extirpation of heresy." A. P. C.

AN ENTHUSIASTIC but rather unconvincing attempt to identify the teachings of Servetus with the doctrine of Swedenborg as held by the "New Church" is made in *Michael Servetus: His Life and Teachings*, by Carl Theophilus Odhner. The author regards Servetus as the John Baptist of "the Revelation given to the New Church," and draws some parallels which are decidedly startling to the Catholic Christian. The first 43 pages of the little book are devoted to an account of the life of Servetus, with special reference to his relations with Calvin and his death as a heretic at the instigation of the Geneva reformer. The 51 remaining pages tell of the theology of Servetus, and the author concurs heartily with several startling positions of the Spanish physician-reformer. One will do as an example: "The three imagined *persons* of the Trinity he characterizes in unsparing terms as 'a phantasm of demons, a three-headed Cerberus, an impossible monster,' 'an invention of Satan to alienate mankind from a knowledge of the true Christ'" (p. 68). The writer is unnecessarily severe on those who do not agree with the new doctrines of the "New Church," and his book will not prove especially attractive nor convincing to those who hold to "the faith once delivered to the saints." [J. B. Lippincott Co.]

LAWRENCE T. COLE.

A NEW BOOK OF HOURS.

IF PRAYER has come to be a lost art, it is not because of a dearth of books of devotion. *The Hours of Prayer* is another addition to that class of literature of which the Anglican Church has been so prolific in these days of the revival of the Religious Life. It is a fine rendering of the day office of the Sarum Breviary, with additions from various sources. The translations appear in some cases to have followed the Latin too closely to make melodious English. At random we select the Antiphon to the *Magnificat* for St. Agnes' Day: "Almighty, tremendous, and worshipful God" is certainly a correct rendering of the Latin, but hardly so smooth a version as that in the day office, "O Almighty Father who art to be worshipped, reverenced, and feared." Slight changes in time-honored versions of office hymns in the interest of mere literal accuracy also seem unnecessary. We have sung:

"Before the ending of the day,"

so long that one does not welcome

"To Thee before the end of day,"

even if a more literal rendering of *Te lucis ante Terminum.*

In the collects, even such indirect requests for the prayers of the saints, as prayers addressed to God permit, are eliminated—surely a fine translation!

The book hardly reflects the spirit of the ancient office books, in some respects, and is not likely to supersede some of those in use. [A. R. Mowbray & Co., London. The Young Churchman Company, Milwaukee.] A. P. C.

MISCELLANEOUS.

Education in Sexual Physiology and Hygiene—A Physician's Message. By Philip Zenner. The Robert Clark Company. 1910.

An intelligent and delicate attempt to deal with the difficult though perennial problem of sex—more important and imperative than even the drink question, yet by a cowardly and stupid convention moved into the limbo of things about which children are to know nothing, except what they learn from the most inaccurate and dangerous sources. Dr. Zenner delivers in this book "a message from a physician to the people" and announces that "its purpose is prevention of disease." The first 53 pages of the book are given up to a description of "an experiment and its results," incorporating four talks actually delivered to school children in Cincinnati, together with some account of the beneficial results which come from accurate knowledge. The next 32 pages are devoted to two "Talks to College Boys"—one on "Sexual Physiology and Hygiene," and the other on "Social Disease." The last 42 pages of the little book are given up to some general remarks on the need and method of teaching young people the things they ought, for safety, to know about their own nature. The book is, from its very nature, rather fragmentary, but it will furnish many suggestions as to method to parents and others who must present these subjects to the young, but to whom the line of approach is a difficult problem. If it will only encourage parents to be more frank with their children on these subjects, and to take upon themselves the task which no one else can do as well, this little volume will have served an excellent purpose. LAWRENCE T. COLE.

THE MACMILLANS have published as one of their American Social Progress series, Prof. Jeremiah W. Jenks' *Governmental Action for Social Welfare*, a suggestive study of what government can do through legislation to improve social conditions. This it can do either in the way of restricting acts that in themselves would be injurious to society, or in the way of promoting directly acts that will tend to make men better citizens and to further the good of society. The chapter on limitations on legislative activity, however, outlines the boundaries which surround such efforts. It should be carefully pondered by all who are apt to make haste too rapidly. On page 204 Dr. Jenks makes this remark, which has a pertinent bearing on recent discussion concerning the criticisms of the courts: "The fact that the judges are interpreting laws already made, often laws of ancient date, makes them conservative, sometimes even perhaps too slow and reactionary; and yet it must ordinarily be conceded that the welfare of the community is furthered by well considered, deliberate action."

Another volume in the same series is Prof. Henry R. Seager's *Social Insurance; a Program of Social Reform.* This volume, which is a most important one, may well be utilized by the Church's social service commissions in getting a clear survey of the field of social legislation, both in this country and abroad. The volume does not pretend to be an exhaustive one, but it is most helpful and suggestive in matter and interesting in statement.

The price of each of these volumes is $1. The publishers are the Macmillan Co., 66 Fifth Avenue, New York. These two volumes maintain the high standard already established by preceding contributions to the series. C. R. W.

Wise-Knut, the subject of a book by Björnstjerne Björnson, translated from the Norwegian by Bernard Stahl, was a youth living in the seventeenth century in Norway, who was afflicted with epilepsy. He was looked upon with superstitious awe by the simple peasants because he could find the best places to dig wells and such things. There is much in his life which would be interesting to our modern students of the occult. Of course Björnson has written the book in his own inimitable style. [Brandu's, 767 Lexington Avenue, New York.]

AUNT MARTHA'S THANKSGIVING.

By Mary Livingston Burdick.

AUNT MARTHA looked with happy complacency from the rich fields and fruitful orchards to the well-furnished and freshly painted farm-house.

"Seems as though we ought to have a special Thanksgiving day beside the governor's," she said to her husband. "Only the middle of September, and the best year we've had since we came West in '47, eight years ago. And all the housecleaning done, and the children's clothes and bedding ready for the winter. I tell you we are forehanded this autumn, and no mistake."

"Eighteen hundred dollars in the bank, too," added her husband, with a chuckle, "and not a cent owing to any one. Show me a better state than Wisconsin! And as for being thankful, I guess I am! Well, let's have supper."

"All ready, John," was Aunt Martha's response. "Ellen's just dishing up. As handy a girl for thirteen as ever I saw, though I am her mother."

"She's just like her mother, and can't be beaten," was the quick commentary, as Uncle John seated himself at the orderly, well-filled table and began serving his wife and four brown-haired, dark-eyed children. "And she sings as sweetly, too," he concluded.

Ellen blushed and deprecatingly murmured a denial, but after the dishes had been washed and her father had given a generous share of attention to the county newspaper, she slipped softly to the old-fashioned melodeon in the sitting-room and commenced singing, after asking each member of the family to choose his or her favorite song.

Out into the moonlit night floated the clear, flute-like voice, the other children joining in the choruses, and the parents happiest in listening.

Finally, as the clock struck nine Aunt Martha checked the last verse of Ben Bolt.

"Let us sing Grandmother's old hymn of thanksgiving, now," she said, "All together."

And all sang:

"Father, to Thee we raise our grateful praise,
We thank Thee for all blessings of our days;
We thank Thee for Thy care throughout each night,
And for the dawning of each morning's light."

Then the children, led by Ellen, took the old-fashioned dip-candle, and bidding their father and mother good night, trooped upstairs to bed. Uncle John and Aunt Martha soon followed, and half an hour later the entire family lay safely wrapped in slumber.

For several hours the moon continued its luminous guardianship of the sleeping world. Then a cloud spread a veil over its brilliancy. The veil grew more and more voluminous. A breeze arose, then changed into a wind, and the wind in turn became a gale. An engine swept down the track lying near the old bed of the creek and then vanished, leaving a shower of sparks in its wake. Most of the tiny bits of flame danced a moment in the whirling air, then disappeared. But one sped on gaily for a longer period and finally rested on the top of a haystack. The haystack was in direct line with the wood-shed. And the gale raged furiously between the two.

* * * * * * * * *

"It's morning," murmured Ellen, sitting up in bed. But even as she spoke she coughed and strangled. No morning's light had ever had such hue, nor brought such clouds of smoke. The wood-shed was ablaze, and the flames were licking the very windows of her bed-room.

But the child was equal to the situation's necessities. A glance told her that the house was doomed beyond recall. There would not even be time for the family to dress, much less to save possessions. She snatched her three-year-old sister from the blankets, and wrapping one around the little figure, carried her to the room beyond, where her two brothers slept. Two minutes later the four children were in their parents' chamber. And in half an hour more a smoking ruin marked what had been a home.

Neighbors and relatives were kind, as they always seem to be under such circumstances. Though no ready-made clothing was to be bought in the small village stores, more than enough for comfort came from the closets and bureaus of the surrounding country. And twenty families contended for the privilege of receiving the homeless ones until the new house could be built.

Aunt Martha accepted the garments in the same spirit in which they were offered, and for the next few days took for herself and family the hospitality of her two sisters. She also took stock of her available assets. Eighteen hundred dollars in bank, the old barn and the new granary not yet filled. The horses (six) had been rescued, and only one of the nine cows had been lost.

"Why, we're not badly off, John," she said, the old spirit of the New England pioneer woman rising, "If you'll just 'side up' the granary and put in windows and a door, we'll buy a cooking-stove and the necessary articles for house-keeping, and stay there till we can build a small, comfortable home—such as we can get for twelve hundred dollars. And I'll hang up blankets to separate kitchen and bed-rooms. Maybe we can get our new house done by Thanksgiving day. But I mean to have our dinner, our Thanksgiving dinner, in the granary, and to look at you and the children when we sing:

"'We thank Thee for Thy care throughout the night,
And for the dawning of each morning's light.'"

A BURST OF CANDOR FROM A CONVERTED RECTOR.

By Sarah S. Pratt.

I THINK it no more than right—as an expiation of the bigotry which at one time dominated my life—to publish to the world my changed view regarding the Woman's Auxiliary.

Perhaps had I ever been fortunate enough to have a large city parish I might have learned this sooner, but my lot has been cast in small parishes and in a diocese where the Auxiliary has not been encouraged to grow.

True, every little while I would receive a letter from the diocesan president courteously asking permission to organize what she called a "branch" in my parish. Well, of course I did not answer these letters; we clergy are greatly imposed upon in the matter of being written to and many of us make it a rule not to answer letters, especially from women—they are always writing about such petty things. Finally, I received such a pressing letter that I thought I would submit it to my Guild.

I have one of the best Guilds in the world, I am sure. They have practically built and supported the church. They have made comforts, and sun-bonnets, and bath-robes; they do drawn work and Mt. Mellick and carve wood and burn wood; they cook the most toothsome dainties, and they have given every form of entertainment imaginable, from a Kirmess to a spelling-match. And the best of it is they stand by me—when I want things they give them to me.

Somewhat hesitatingly I took the letter to the Guild and read it, asking for opinions. "Should we organize an Auxiliary?" My heart smites me now when I recall the satisfaction with which I heard their replies.

"Not much," laconically explained the president, her mouth full of pins. "Not one penny goes out of this parish until we get that new carpet," the treasurer added.

"What do we want with an Auxiliary?" asked a third derisively.

"Certainly," I said, "we don't want it, but then—"

"Write and tell her that Auxiliaries are for rich parishes where the women do nothing and have plenty to give."

And so the opinions flew freely, many of them too severe for me to report. I was about to return the letter to my pocket, secretly pleased that my forced attempt to do my duty had been unsuccessful, when I caught Mrs. B—'s eyes fixed upon me. She had been down on the floor cutting out something big—either a kyjama or a pomena, I don't know which—and she settled back, scissors in hand, and looked at me in a way she has. Mrs. B— is our best giver and our smallest fusser, but sometimes she makes the rest of us uncomfortable. One can never be really self-satisfied where Mrs. B— is and sometimes when the Guild and myself are rejoicing over something new we have, we almost wish that Mrs. B— were at home.

I felt constrained, however, to ask her opinion since she had not proffered it. "You have not expressed an opinion about this letter, Mrs. B—," I said, smiling rather coldly.

"I am too surprised to speak," she said; "the audacity of this woman writing to you"—I began to take heart—"and reminding us that there is any place outside of St. Mary's Church. Do you know I had come to believe that *our* Church and *our* carpet and *our* organ and *our* electric light and *our* brasses and *our* Guild and *our* rector were all there is in the world, and

now this president has gone and put that idea out of my head—dear, dear! Then there really *is* something else!"

There was a dead silence. Mrs. B— rose, laid down the scissors, looked at our dazed faces, and began to laugh.

"Don't mind my sarcasm," she said, "but my dear rector, I *want* an Auxiliary and I am going to *be* that Auxiliary if the president will come for *one* woman: why, my dear co-workers, I have wielded the scissors for you now for fifteen years"—she was the principal cutter-out—"and I am ready to wield them for fifteen more, but what have we done in all of these years but think of self? We are leading a little, narrow, isolated life; we don't believe in missions, we don't give even a thought to anything outside our own parish. We are not in touch with the great world of Churchwomen. When I read in Church papers that"—"We don't read the Church papers," murmured somebody under her breath—"that the Auxiliary has made a gift here and opened up some new work in another place; when I see how its busy finger is everywhere; when I read of its meetings, of its offerings, and its magnificent co-operation with the great working forces of the whole Church—why then, my friends, I want to be a part of it; I want to feel myself a part of a great army—not a little detached squad. I am *for* the Auxiliary, Mr. Smith; please send for the president."

Well, I went home and I don't know how that meeting ended. I fancy there was some constraint, but I didn't hear, for when I went home, by a strange coincidence I found waiting for me a new-comer in the village, a Churchwoman upon whom the president of the Guild had urged me to call. She came to ask me about parish organizations.

"I wish to join at once both your Guild and your Auxiliary."

Dreadfully taken aback, I stammered, "I regret that we have no Auxiliary."

"No Auxiliary," she repeated in surprise. "Pardon me, but I did not know there was so benighted a parish in this day of Church extension."

"Church extension." Somehow the phrase made it all plain to me; the scales fell from my eyes.

The president came down soon and organized with two members. Both members went to the Guild, the new member joined and gave $5 to the new carpet. Both of them sewed busily all day and entered heartily into all the Guild plans.

"Now, ladies," said the new member as they were putting away the work, "we invite you all to our Auxiliary next Wednesday."

There were some shrugs of shoulders, some widespread adjurations "not to give in," but everybody went, and I went, too. The first thing that I saw was a blue mite box. I examined it carefully when I had a chance; it was what is called an M. O. box, sent out by the Board of Missions. I quietly lifted it. I admit I was grieved to think of all of that money going out of the parish—there must have been forty pennies in it, I should judge.

But it was a success. Positively, there was nothing I could object to. I was a little disappointed at this, but kept hoping that something would turn up at which I could fire the canons of the Church—nothing so intimidates women as these canons—but I could not conscientiously fire and so I became an Auxiliary man.

Strange things soon began to happen. When a holy day came I had some one at service—my Auxiliary. At Friday evening service I had a congregation—my Auxiliary. And by a wonderful paradox, the more they did outside the parish, the more they did at home. We began to get letters from the outside world telling us that we were of some account. One of the ladies even subscribed to a Church paper. I think I shall ask her to lend it to me when she's through with it, though I don't care much for discussions, and these editors are apt to be so narrow. They are sure to say something I don't agree with, and that provokes me so. I'm broad, myself, though I suppose you can't expect every one to be. But our Chinese wall is down at last, and all owing to my Auxiliary.

THE WORTH OF LIFE.

WE estimate the worth of life according to the view we take of it. We may regard our life from the point of view either of worldly or of divine interests. According to the first, the worth of life is measured by the amount of pleasure or of gain which we may secure in this world. If we judge according to the second, the worth is measured by love. God gives us this present life in which to develop in love, therefore the worth of life is to be measured by that development. The whole result of life's effort and work may be variously described; but essentially it is love, active and faithful, which we see in these results. If it is not the love of God, then it is self-love, for man is ever ruled by love in some form; he lives either for himself or for God.

We need to take a high view of life; that is, we need to judge all things that appertain to our human existence in their relation to heavenly activities and associations. We cannot afford to ignore our relation to higher existences than our own; our own life is enriched by the knowledge that the relationship is by them recognized in ceaseless activities on our behalf. The holy angels do not stand so far apart from us as not to affect our lives. Again, we may not pass over the wondrous facts and truths of the sacramental life. We cannot be recipients of so much grace without feeling how exalted must be our own idea of life. We cannot judge of life according to that which we learn from the angels, or according to the mind of Christ, whom we receive in the Blessed Sacrament, or as we are affected by divine love, and not form an altogether different estimate of its worth than that which the world will accept. We live for eternity, for love, and for God, and for nothing less than this.

The question may arise: Why should I wish to live? All kinds of reasons may be urged both for and against the desirability of living, and all from the worldly side, the side of mere human selfishness. But on the divine side only one thing is urged: it is good to live, because life is the proving of love. Worked out in detail, that will mean that we ought to desire to live as long as we can in this world in order to give to God in this peculiarly privileged state the proof and fruit of love. There is a work of love, and there are fruits of love, which are possible to us in this life only, fruits of effort, of sacrifice, of suffering, and of victory, and the truly loving soul will desire, if God will, to increase them that there may be more to offer Him.

This is the choice of the saints. It is not a question of losing, or not losing, eternal life; it is a question of giving more or less to God in love. It becomes a question as to our interior disposition towards God: are we attaining to purity of love in our suffering and in our work for Him?

There is a stage in the spiritual life when to die seems the one thing to be desired, that we may "depart and be with Christ"; but as love grows, and the soul attains to holier wisdom and spiritual enlightenment, we have no will but that of God; but we desire to live in order that we may give the more *now*. Love desires that wherewith to glorify Him, and the power to work and to give.

The wish to die may be a mark of early fervor in love, a wish deep and tender; and as such we may be sure it is precious to our Lord who, nevertheless, does not grant it, having some better thing in store for the soul He loves. Or, it may be a wish indicative only of morbid self-love, and therefore sinful and dishonoring to God. It cannot please God that we should avoid all the suffering of life which, rightly used, would prove our love to Him.

When, therefore, we question ourselves upon our life, and our estimation of it, we find that we have before us in effect the same choice as that presented in definite terms to some holy souls. They chose the cross, a life of pain and contradiction, that they might serve their Lord better, when they might have been content with less. We have no such clearness of choice, perhaps, but we can in *will* choose the path of pain and labor, and hidden service, which we perceive, and instead of wishing it were otherwise with us, try to use the present as bringing to us the opportunity of giving the best which love can devise and offer.

We shall have no doubt of the high value and worth of life if it be to us the furnace in which the pure gold of love is refined and brought forth for God. The possibilities of the present life can never be renewed. The future life has other conditions for our service of love.—JESSE BRETT, in *Pax*.

"BE PATIENT, keep sweet. Do not fret or worry. Do your best; leave results with God. Believe firmly in God, in the fulfilment of His purposes and in the march of His providences."

"WHETHER the things we do be little or great things, every act, if it be our best, is bringing us more nearly in harmony with God's plan, the pattern by which He would have us live and work."

Church Kalendar

Nov. 1—Tuesday. All Saints' Day.
" 6—Twenty-fourth Sunday after Trinity.
" 13—Twenty-fifth Sunday after Trinity.
" 20—Sunday next before Advent.
" 27—First Sunday in Advent.
" 30—Wednesday. St. Andrew, Apostle.

KALENDAR OF COMING EVENTS.

Nov. 30—Consecration of Very Rev. G. A. Beecher as Bishop of Kearney.
Dec. 7—Diocesan Convention of Atlanta.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]

ALASKA:
Rt. Rev. P. T. ROWE, D.D.
Rev. C. E. BETTICHER, JR.

EASTERN OREGON:
Rt. Rev. R. L. PADDOCK.

SOUTH DAKOTA:
Rt. Rev. F. F. JOHNSON, D.D.

THE PHILLIPINE ISLANDS:
Rev. J. A. STAUNTON, JR.

WESTERN COLORADO:
Rt. Rev. BENJAMIN BREWSTER, D.D.

BRAZIL:
Rt. Rev. L. L. KINSOLVING, D.D.

CHINA.

SHANGHAI:
Rev. G. F. MOSHER of Wusih

HANKOW:
Dr. MARY V. GLENTON of Wuchang.
Rev. AMOS GODDARD of Shasi.
Rev. PAUL MASLIN of Wuhu.
DEACONESS KATHERINE PHELPS of Wuchang.

JAPAN.

TOKYO:
Rt. Rev. JOHN MCKIM, D.D.
Rev. C. H. EVANS of Mayebashi.
Rev. J. S. MOTODA of Tokyo.

Personal Mention

THE Rev. J. W. AUSTIN, assistant minister of St. Thomas' Church, Washington, has accepted the rectorship of King George's parish, Prince George county, Md., and will enter on his new field December 1st. Address, Oxon Hill, Md.

THE new rector of Christ Church, New Brighton, Staten Island, is the Rev. DUNCAN H. BROWNE.

THE Rev. W. P. BROWNE, now in Tampa, Fla., has been called to St. Philip's parish, Palestine, Texas, and expects to take charge the First Sunday in Advent. The family will remain in Tampa, Fla.

THE Rev. ARTHUR L. BUMPUS assumed the duties of vicar of St. Andrew's, Ayer, Mass., on Sunday, November 6th.

THE Rev. CHARLES A. CARY has become assistant to the rector of the Church of the Messiah, Detroit, Mich.

THE Rev. W. S. CLAIBORNE has resigned as rector of Otey Memorial parish, Sewanee, Tenn., and the Rev. G. O. WATTS has been chosen as his successor. Mr. Claiborne has accepted the appointment of Commissioner of Endowment for the University of the South.

THE Rev. HENRY K. DENLINGER, D.D., has been chosen rector of the Church of the Holy Apostles, Ninth Avenue, New York, in succession to the Rev. APPLETON GRANNIS. Dr. Denlinger until recently was pastor of a Presbyterian congregation in Newark. The Rev. MAURICE L. KAIN of Woodbridge, N. J., became curate of this parish and entered on his duties Sunday, November 13th.

THE Rev. HENRY S. GATLEY, recently of St. Paul's Church, Milwaukee, has accepted a call to the Church of the Holy Spirit, Missoula, Mont., and has entered upon his duties.

THE Rev. GEORGE G. GROVES of Brooklyn, L. I., assumed the rectorship of Trinity Church, Utica, N. Y., November 1st.

THE address of the Rev. GEORGE D. HADLEY, rector of St. John's Church, Jersey City Heights, N. J., is The Rectory, 118 Summit Avenue.

THE Rev. PAUL F. HOFFMAN, lately in charge of Grace Church, Baltimore, during the year's absence of the Rev. Dr. Powell, has become assistant at St. Paul's Church, Baltimore.

THE Very Rev. PAUL MATTHEWS, Dean of St. Paul's Cathedral, Cincinnati, leaves in January with his family for a long stay in England, having received leave of absence from the Cathedral Chapter.

THE Rev. G. MOSLEY MURRAY, for the past fifteen months rector of St. John's Church, Fort Smith, Ark., has accepted the rectorship of St. Bartholomew's Church, Baltimore, and will assume charge of the parish on the first Sunday in December.

THE Rev. E. O. NEWTON, rector of Epiphany Church, Trumansburg, N. Y., has accepted a call to the rectorship of St. John's Church, Phelps, N. Y., and entered upon his duties in that parish on Sunday, November 5th.

THE Rev. WILLIAM H. POOLE has accepted a call to be rector of St. Paul's, Jackson, Mich. He has for several years been assistant at Christ Church, Cincinnati.

THE Rev. ANGUS MCKAY PORTER, Albany, N. Y., has accepted the rectorship of St. Luke's Church, Utica, N. Y., *vice* Rev. A. L. BYRON-CURTISS, who resigned to take up his old work at St. Joseph's Church, Rome, N. Y.

THE Rev. GILBERT A. SHAW has accepted the rectorship of Grace Church, Riverhead, L. I.

THE Rev. HUGH W. SMITH of Ludlow, Mass., has been elected junior curate of Christ Church, Springfield, Mass., to succeed the Rev. A. de F. SNIVELY, who has gone to Wyoming to take up work under Bishop Thomas.

THE Rev. SIDNEY E. SWEET, curate of St. John's Church, and vicar of St. Stephen's chapel, Jersey City, N. J., has removed to 47 Boyd avenue.

THE Rev. A. PETER TULP has entered on his duties as rector of Christ Church, Hackensack (diocese of Newark), N. J., and should be addressed as above.

THE address of the Rev. Dr. F. C. H. WENDEL is changed for the winter from Ashfield, Mass., to "The Terrace Top," Shelburne Falls, Mass.

THE Rev. JOHN W. WILLIAMS, rector of the newly formed parish of All Saints', Atlantic City, N. J., accompanied by Mrs. Williams, expects to sail for Italy on Saturday, November 26th by the Cunard steamship *Carmania*. After spending the winter in Rome and the south of Italy, he will return in time to open the new church in Chelsea for Holy Week and Easter, 1911. His address will be care Thomas Cook & Son, 54 Piazza Esedra di Termini, Rome, Italy.

THE Rev. CHARLES L. WYLAND-REESE, rector of St. Mark's parish, Jonesboro, Ark., has accepted a call to the rectorship of Trinity parish, Pine Bluff, Ark., and should be addressed accordingly after December 1st.

ORDINATIONS.

DEACONS.

MASSACHUSETTS.—RALPH M. HARPER, a lay reader at St. Paul's Church, Boston, was ordered deacon by Bishop Lawrence in St. Paul's Church on Monday, November 7th. The candidate was presented by Rev. Dr. Rousmaniere, the rector, and those assisting in the service were the Rev. Dr. Hodges of the Episcopal Theological School, the Rev. Dr. Louis DeCormis of Cambridge, the Rev. Charles E. Jackson of East Boston, the Rev. George M. Sargent of Natick, and the Rev. Frederick S. Walton of St. Paul's parish. Mr. Harper will remain on the staff of St. Paul's, where he is performing excellent service.

NEWARK.—On Sunday, November 6th, in the pro-Cathedral, Newark, by the Bishop of the diocese, the Rev. HENRY B. TODD. Mr. Todd will assist in mission work in Passaic and in Newark. His address is 77 Congress Street, Newark, N. J.

PRIESTS.

SOUTHERN FLORIDA.—On November 6th, in the Cathedral, Orlando, by the Bishop of the district, the Rev. CHARLES P. JACKSON, M.D. The Ven. Alfred A. Rickert presented the candidate and the Very Rev. L. M. Spencer acted as deacon. The Rev. H. W. Greetham, minister in charge of the colored work in Orlando, was in the chancel.

DIED.

HAYES.—On November 6, 1910, at Lincoln, Neb., in his eighty-eighth year, CHARLES COGGSWELL HAYES, M.D., son of the late Judge William Allen and Susan Lord Hayes of South Berwick, Maine, and father of the Rev. S. Mills Hayes, rector of the Church of the Holy Trinity, Lincoln, Neb.

MEMORIALS.

A TRIBUTE TO THE LATE MRS. THOMAS S. HENRY.

The expressions of sympathy and esteem on the occasion of the death of Mrs. CARRIE H. HENRY, wife of Mr. Thomas S. Henry, were numerous and beautiful. Among the number is the following letter from the Rev. Dr. John McDowell, pastor of the Park Presbyterian Church. Dr. McDowell is one of the most distinguished and beloved citizens of Newark, New Jersey.

PARK PRESBYTERIAN CHURCH,
NEWARK, NEW JERSEY.

Judge Thomas S. Henry, 1177 Broad Street, Newark, New Jersey.

MY DEAR JUDGE HENRY:—Permit me to join, with the entire city of Newark, in expressing to you my sympathy, and profound sense of loss in the death of your good wife.

Every movement for the uplift and brightening of the life of this community has suffered a distinct loss in Mrs. Henry's death.

I cannot refrain from saying to you that I regard her departure as a personal loss, and my heart goes out to you in warmest sympathy.

Such a life cannot die—her many, many good works will live on, and be an abiding blessing to us all. I am grateful that I had the privilege of knowing her and that I can call her my friend.

Assuring you of personal regard, and of my prayers in your behalf, I am,

Very sincerely yours,
October 19, 1910. JOHN MCDOWELL.

HENRY DAY GUMMERE.

At a meeting of the Vestry of St. Mary's Church, Burlington, New Jersey, on November 8, 1910, the following was adopted:

It is with a deep sense of our loss, that we record the death of one of our number, HENRY DAY GUMMERE, who entered into eternal rest on St. Luke's Day, October 18, 1910.

Mr. Gummere was a vestryman of St. Mary's Church for twenty-nine years, and for twenty-eight years of this time was clerk of the vestry. Thus closely identified with this parish, for so long a time, he devoted himself to his duties with intelligence and zeal. He was a devoted member of the Church, faithful in his attendance, and a constant communicant.

Mr. Gummere delighted in the study of all that related to the Church at large, her history, doctrine, and polity, setting an example in this respect, worthy of imitation and emulation. He brought to the study of the Church, with her teaching and sacraments, a freshness, keenness, and fervor that served to gain for him a large insight into the system which he had learned to appreciate and love.

In placing this minute on our records, we express our appreciation of his life and character.

May God grant to our dear brother richly to enjoy, in the Paradise into which he has entered, the ways that are ways of pleasantness and the paths that are peace.

In behalf of the vestry.
JAMES F. OLMSTED, *Rector.*

REV. SAMUEL F. JARVIS, D.D.

At a meeting of the Rector, Wardens, and Vestry of Trinity Church, Brooklyn, Conn., Friday, November 4, 1910, the following minute was adopted expressing sorrowing regret at the recent death of their esteemed friend, the Rev. SAMUEL FERMOR JARVIS, D.D., *rector emeritus* and for thirty-five years rector of the parish:

Long years of intimate association have impressed all with his sterling Christian character and noble personality. Strong in the faith of the Holy Catholic Church, in him creed and character were welded together with vital fusion. For him to live was Christ. He did good unto all men, especially unto those of the household of faith.

His ministry of unusual duration was blessed with bountiful fruitage for the Master. Ever champion for the grand verities of the Christian Faith, his preaching proclaimed Christ, as God of God, and the Church as Christ's way for man's salvation.

A good shepherd of his flock, he kept them ever in his heart and prayers and devotedly cared for and guided them.

Faithful and true, as a priest, a good steward of the manifold treasures of Christ, he led his people to the great Bishop of their souls for comfort, strength, and sustenance. He magnified his office as Christ's ambassador as did St. Paul. A friend to all, none in need turned in vain to him.

Chaplain in the Civil War, his love for his country abated naught in times of peace. Interested as a good citizen in the welfare of the community, always was he active toward this end.

His dying was Faith's triumph as his living had been its witness. A valiant soldier of Jesus Christ, he fought the good fight to the end.

In the early morn, Faith's Easter reminder, he heard the Master's call: "Friend, come up higher." Then entered he into the joys of the

Lord, the higher phase of real living for Christ's redeemed. May he rest in peace, and perpetual light shine on him.

We place this minute on our records, to be published in the press and to be sent to his family with loving sympathy and a prayer for divine consolation.

Rev. ISAAC PECK (*Rector*),
J. SPRAGUE BARD,
OSCAR F. ATWOOD,
DANIEL B. HATCH,
SIDNEY W. BARD.

RETREATS.

ST. MARGARET'S CONVENT, BOSTON.

A day of retreat for ladies will be held in the Chapel of St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. on Monday, December 12th. Conductor, the Rev. Dr. Barry. Ladies wishing to attend will please apply to the ASSISTANT SUPERIOR at the above address.

ADVENT RETREAT.

A day's retreat for women will be given Tuesday, November 29th, at the Mission House of St. Mary the Virgin, 133 West Forty-sixth Street, New York. Conductor, the Rev. J. G. H. Barry, D.D. Apply to the SISTERS OF THE HOLY NATIVITY at the Mission House.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

THE RECTOR of a country parish near New York invites correspondence with an intending candidate for the ministry who wishes practical training in parochial work and oversight in studies. He must be a sound, but not extreme Churchman, and able to work amongst boys and in the Sunday school. Remuneration about $200 per annum and board. Address C. D. E., care LIVING CHURCH, Milwaukee.

WANTED, to come in correspondence with any young men who are contemplating giving up their lives to religion, and the nursing of the sick poor without money remuneration. Address G. P. HANCE, St. Barnabas' Free Home for Convalescent and Incurable Men and Boys, McKeesport, Pa.

CHAPLAIN wanted for Boys' School, Catholic Churchman, unmarried, able to teach English courses through college entrance. Address IMMEDIATE, care of LIVING CHURCH, 153 La Salle Street, Chicago.

WANTED, a graduate nurse to do district nursing. State education, training, and references. Apply to VISITING NURSE ASSOCIATION, Harrisburg, Pa.

WANTED, a young priest or deacon soon to be ordained. Address T. H. W., care LIVING CHURCH, Milwaukee.

WANTED, at St. Luke's Church, Evanston, Ill., a Solo Boy Soprano. Salary. Apply to the Rector, Rev. GEORGE CRAIG STEWART, St. Luke's Church Offices, Evanston, Ill.

MATRON WANTED for a Church Home (Middle West) for old ladies. Must be a communicant of the Church. Experience and reference required. Address Y. H., LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, experienced with boy and mixed choirs, desires a change. Young man, single, a Churchman, and ambitious. Good organ essential. Correspondence invited with parishes in need of the services of a competent organist. Address CHURCHMAN, care LIVING CHURCH, Milwaukee.

A COLLEGE-BRED MAN, twenty-four years old, of good family, desires to communicate with Bishop or priest who is in need of lay curate in parish or mission work. Object, the priesthood. LAY CURATE, care LIVING CHURCH, Milwaukee.

YOUNG ENGLISHWOMAN desires position as useful companion, or the care of aged lady or gentleman. Cheerful disposition; energetic; willing; interested in Church work. Had short training in English Deaconess Home. Address O. M., care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, capable to train boys and mixed choirs, desires change. Churchman; single; ambitious; choral director. Good salary, three manual organ, and field for teaching essential; references. E. J., care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER seeks position in good church. Experienced trainer of boys and mixed choirs. Communicant. Best of references. Address ANGLICAN, care LIVING CHURCH, Milwaukee.

A CHURCHWOMAN, experienced, desires visiting and institutional work. New York or Philadelphia preferred. Address S. N., LIVING CHURCH, Milwaukee, Wis.

ACTIVE, young rector important Mid-Western parish, desires rectorship or curacy, city church, preferably Eastern. High testimonials. Address C. B. I., LIVING CHURCH, Milwaukee.

POSITION wanted as housekeeper by woman of experience in institutions and private homes. Best references. Apply RECTOR, HOLY TRINITY CHURCH, 408 Fourth Street S. E., Minneapolis, Minn.

ORGANIST AND CHOIRMASTER, expert trainer of boys' voices and mixed choirs, desires position. Communicant; ambitious. Excellent references. Good salary required. M., LIVING CHURCH, Milwaukee.

PRIEST, Catholic, under forty, experienced, considered good preacher, desires city parish. Salary secondary to growing parish. PARISH, care LIVING CHURCH, 416 Lafayette Street, New York.

CHURCH KALENDARS.

GOLD CROSS CHURCH KALENDAR for 1911 now ready. Gives all Festivals and Fasts of the Church Year, with colors for same and hymns appropriate to Church Seasons. Artistically printed with purple cover marked with gold cross. Price, dozen $2; hundred $15. Single copy 25c. Send 27c. for sample. CHURCH KALENDAR CO., 409 Forest Avenue, Oak Park, Ill.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY by a Churchwoman trained in English Sisterhoods. MISS L. V. MACKRILLE, Chevy Chase, Md. *N. B.*—Miss Mackrille has returned from Europe, and the work room was reopened October 10th.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent, Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PRIESTS' HOSTS; people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth Street, Milwaukee.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

ALTAR WINES, $1.00 a gallon. Made from California grapes. Absolute purity guaranteed by chemical analysis. Send postal for descriptive pamphlet. Address EDITOR, THE AMERICAN CATHOLIC, South Pasadena, Calif.

ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PARISHES looking for CLERGYMEN or for experienced ORGANISTS and CHOIRMASTERS can find what they want by writing the CLERICAL REGISTRY, or CHOIR EXCHANGE, 136 Fifth Avenue, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

RAYMOND V. NOLD, Choirmaster and Conductor, Church of St. Mary the Virgin, New York. PIANO INSTRUCTION. Studio address: 224 West End Avenue.

CHURCH or Sunday School Banners painted in water colors. MISS BALCOM, 868 Island Avenue, Milwaukee.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

INSTITUTE OF THE MERCIFUL HEALER, TAMPA, FLORIDA.

Home for invalids and sufferers in charge of Clergyman-Physician. All chronic and nervous diseases treated by latest scientific therapeutics, and the oldest Apostolic method (St. James 5:14). Daily celebration. Address Rev. Dr. CAMPBELL, 503 S. Boulevard.

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APPEALS.

URGENT NEEDS IN IDAHO.

The government sanitation laws have compelled me to make improvements in our Indian Church school at Ross Fort, Idaho. Also the church, which was wrenched by storm, had to be fixed and a heating plant put in the school. I need at least $2,500 to meet this necessary demand. Who will help me in this work for a needy and pitiful people seeking after Christianity?

St. Luke's Hospital, Boise, Idaho, has been crowded with sufferers and is doing a great work, but to carry it on successfully we must have a contagious ward. An adjacent cottage on the same block can be gotten at $5,000. Who will help me in this good work for the sick? Send contributions to BISHOP FUNSTEN, Boise, Idaho.

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

Thanksgiving is the time set apart by many churches and individuals for an offering for the above purpose.

The society is the only means of pension and relief for sixty-six dioceses and missionary districts. Bishops, clergy, widows, and individuals are constantly appealing to the fund for the young man disabled by sickness, the old man disabled by age and infirmity, and the widows and orphans. The needs are constant and great.

Offerings can be designated for present need, for the permanent fund, or for automatic pensions at 64. Undesignated sums will be used for present need.

About 550 souls depend upon the fund. From 25 to 30,000 dollars are required quarterly to keep many on this large list from suffering. We therefore earnestly desire the continued offerings of all Church people in order that pressing needs may be met.

Those making wills should carefully use the legal title of the Church's National Incorporated Society, viz., "General Clergy Relief Fund," in order to avoid legal complications.

THE GENERAL CLERGY RELIEF FUND.
Rev. ARTHUR J. P. MCGUIRE, *Treasurer.*
The Church House, Twelfth and Walnut Sts.,
Philadelphia, Pa.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA (INC.).

Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the Diocese: the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should be made to "The Church Extension Fund of the Diocese of Southern Virginia, Inc." Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, *Treasurer.*
Abingdon, Virginia

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
507 North Broad Street, Elizabeth, N. J.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

THE SPIRIT OF MISSIONS

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantee made, as the Church's agent, to the Bishops of 41 Dioceses and 31 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total $1,200,000.

Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from

The Corresponding Secretary,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

REGISTER OF CHURCH SERVICES.

A blank book, properly ruled, with printed headings, for the recording of all services in the church. There is space for date, hour of service, preacher, and other details required for the purpose. Size 8x10½ inches, cloth bound, 100 double pages. $1.25; by express, prepaid, $1.37. A clergyman having ordered one writes:

"The *Register of Church Services* arrived safely to-day by express. I am very much pleased with it, as I feel it is just what we need in this parish. Thank you for sending it so promptly." Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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Size, 5⅝ x 3¾ inches.

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may be purchased, week by week, at the following places:

NEW YORK:
- Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
- Thos. Whittaker, 2 Bible House.
- E. S. Gorham, 37 East 28th St.
- R. W. Crothers, 246 Fourth Avenue.
- M. J. Whaley, 430 Fifth Avenue.
- Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield Street.
- A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS:
- Fred I. Farwell, 34 Summer Street.

BALTIMORE:
- Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:
- Jacobs' Book Store, 1210 Walnut Street.

WASHINGTON:
- Wm. Ballantyne & Sons, 428 7th St., N. W.
- Woodward & Lothrop.

ROCHESTER:
- Scranton, Wetmore & Co.

MILWAUKEE:
- The Young Churchman Co., 484 Milwaukee St.

CHICAGO:
- LIVING CHURCH branch office, 153 La Salle St.
- A. C. McClurg & Co., 215 Wabash Avenue.
- The Cathedral, 18 S. Peoria St.

ST. LOUIS:
- E. T. Jett Book & News Co., 806 Olive St.
- Phil. Roeder, 616 Locust St.
- Lehman Art Co., 3526 Franklin Ave.
- Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON, ENGLAND:
- A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
- G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
- Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

YOUNG PEOPLE'S MISSIONARY MOVEMENT OF THE U. S. AND CANADA. New York.

The Decisive Hour of Christian Missions. By John R. Mott. [Paper cover.]

LONGMANS, GREEN & CO. New York.

Christian Progress, With Other Papers and Addresses. By George Congreve, M.A., of the Society of St. John the Evangelist, Cowley St. John, Oxford.

Sermons to Pastors and Masters. By John Huntley Skrine, Author of *Pastor Agnorum,* etc.

Lex in Corde (The Law in the Heart): Studies in the Psalter. By W. Emery Barnes, D.D., Fellow of Peterhouse, Hulsean Professor of Divinity in the University of Cambridge, Examining Chaplain to the Bishop of London.

Until Shiloh Come. By Evelyn Whish, Author of *Thoughts Upon the Fourteen Stations of the Cross,* etc. With an Introduction by Rev. Jesse Brett, L.Th.

From Slavery to Freedom. By S. B. Macy, Author of *In the Beginning.* With Eight Colored Plates and sixty other Illustrations by Tony Sarg, and nine by Charles Heath Robinson.

The Way of Fellowship. By F. W. Drake, Priest in Charge of St. John's, Wilton Road, S. W. Price $1.00 net.

Home Life in England. By H. L. Paget, D.D., Bishop of Stepney. Price 75 cents.

A. C. McCLURG & CO. Chicago.

Hidden Water. By Dane Coolidge. With four illustrations in color by Maynard Dixon. Price $1.35 net.

The Paternoster Ruby. By Charles Edmonds Walk, Author of *The Silver Blade, The Yellow Circle,* etc. With five illustrations by J. V. McFall. Price $1.35 net.

The Spirit Trail. By Kate and Virgil D. Boyles, Author of *The Homesteaders,* etc. With four illustrations in full color by Maynard Dixon. Price $1.50.

Little Book on Art. *Our Lady in Art.* By Mrs. Henry Jenner. With forty illustrations. Price $1.00 net.

F. M. BARTON CO. Cleveland.

The Seed, the Soil, and the Sower. By Margaret Slattery. Price 35 cents.

The Fire Builders: True Tales of Child Character Building. By Patterson Du Bois, Author of *The Point of Contact in Teaching,* etc. Price 35 cents.

Little Prodigals. By Nannie Lee Frayser. Price 35 cents.

HODDER & STOUGHTON. New York.

Devotional Hours With the Bible: Solomon to Malachi. By J. R. Miller, D.D. Price $1.25 net.

Second Year. *The Teaching of the Lesson:* A Commentary on the International Sunday School Lesson for the Year 1911. By G. Campbell Morgan, D.D.

THE MACMILLAN CO. New York.

The Bible for Home and School. *The Book of the Prophecies of Isaiah.* By John Edgar McFadyen, D.D., Professor of Old Testament Language, Literature, and Theology, United Free Church College, Glasgow. Price 90 cents net.

THE A. S. BARNES CO. New York.

Systematic Moral Education, With Daily Lessons in Ethics. By John King Clark.

RITSMANN, BROOKES & CO. Chicago

The Prayer Book of the Protestant Episcopal Church, Simplified and Arranged.

LOTHROP, LEE & SHEPARD CO. Boston.

Correct Principles of Classical Singing. Containing Essays on Choosing a Teacher; the Art of Singing, etc.; Together with an Interpretative Key to Handel's *Messiah* and Schubert's *Die Schöne Müllerin.* By Max Heinrich. Price $1.50.

HOUGHTON, MIFFLIN & CO. New York.

Tales from the Alhambra. By Washington Irving. Adapted by Josephine Brower. With Illustrations in Color by C. E. Brock. Price $1.25 net.

Among Friends. By Samuel McChord Crothers. Price $1.25.

THOMAS WHITTAKER. New York.

The Level Plan for Church Union. By William Montgomery Brown, D.D. (Ken., Un. So.), Bishop of Arkansas. With an Introduction on "The Origin and Development of the Historic Episcopate" by the Rev. George Williamson Smith, D.D., LL.D., Sometime President of Trinity College, And with an Appendix on "The Chief Barrier to Christian Unity" by "Anglican Presbyter."

FROM THE AUTHOR.

The Vigil. By Rev. Abraham Yohannan, Ph.D., Columbia University.

FLEMING H. REVELL CO. New York.

Echoes From Edinburgh, 1910. An Account and Interpretation of the World Missionary Conference. By W. H. T. Gairdner, Author of *D. M. Thornton, A Study in Missionary Ideals and Methods* etc. With an Introduction by John R. Mott, LL.D. Price $1.00 net.

PAMPHLETS,

Protestantism. A sermon preached by Rev. Dr. Leighton Parks in St. Bartholomew's Church, New York, on Sunday morning, October 22, 1910.

Suggestions for Chancel Guilds. By Rev. J. Neilson Barry, St. Stephen's Parish, Baker City, Oregon.

Publications of the Christian Social Union. *The Annual Report,* Including the Report of the Annual Meeting, and the Address delivered thereat by the president, Clinton Rogers Woodruff, Esq., *The Church and A New Social Order.*

Year Book. Addresses and Reports at the Annual Meeting of the Civic League of St. Louis.

Official Publications of Cornell University. *Annual Reports of the President and the Treasurer, 1909-10.*

EXTRACTS FROM EVERYWHERE.

He who would speak well must speak little.

Every tear of penitence becomes a pearl.

No person can climb the mountain of sin without the pick of faith and the rope of prayer to link him closer to his Eternal Guide.

The Church at Work

CHURCH OF THE MESSIAH, ST. PAUL.
[For description see LIVING CHURCH, November 12, page 62.]

REV. L. R. FERGUSON,
Rector Church of the Messiah, St. Paul.

ALL SAINTS' MEMORIALS AND OTHER GIFTS.

SEVERAL GIFTS, memorial and other, to St. Mark's Church, Penn Yan, N. Y., have been received from time to time of late. The Ladies' Aid Society had an oak floor laid throughout the nave and chancel at their expense. The Altar Guild put in place a handsome pulpit of iron and brass, resting upon an oak base, enlarged the altar, and had erected an altar rail. The gift of a lectern was made in memory of Mr. George Clinton Snow, by relatives. Poised upon a pedestal of iron is the conventional eagle in carved brass, the pedestal resting upon lion's claws. In memory of his wife, Harriet E. F. Perkins, Mr. W. H. Perkins presented the parish with a highly polished brass prayer desk; accompanying the same were a Prayer Book and Hymnal. A sterling silver bread-box, gold lined, was given by relatives in memory of Sarah Rose Farrill. Two brass altar candlesticks of very handsome design were given by Dr. Harry A Tuthill in memory of his wife, Anna A. Tuthill. Strikingly beautiful in design is the font given in memory of Augustus Whiting Franklin. The gift includes a brass ewer, an oak rail supported on iron standards with brass trimmings, and an oak base for the font itself. The font, which was designed by the rector, is made of Medina sand-stone, the cover being of oak with brass mountings. A lectern Bible and service books have also been added.

A VERY LARGE chalice and paten has been presented to St. Matthew's Church, Wheeling, W. Va., and it was used on All Saints' Day for the first time. The height of the silver chalice is 13 inches, weight 51 ounces. The plain part forming the cup is silver gilt with calyx formed with tracery in which are angels' heads and grape leaves, and above, introduced in the finials, eight carbuncles. The stem and knop are treated in delicate tracery and enriched on the knop with four large jewels. Below these the construction is formed by a canopy in which are standing, in eight niches, in full relief, the figures of the Good Shepherd, Virgin and Child, St. Peter, St. Paul, St. John, St. Andrew, St. James, and St. Matthew, leading on to the base proper, which is divided into eight panels in which emblems are introduced. On the front is the figure of the crucifixion, followed by the Lamb and Flag, emblems of the four Apostles and the two signs of the Trinity and the sacred monogram. Twenty-six stones or jewels are used, 8 at the top of the base, 16 below. A sub-base is added for the whole, which is further enriched by the addition of eight large amethysts. The manufacturers were the Gorham Co.

ON All Saints' Day three memorials for deceased parishioners were presented to Trinity Church, New Orleans. A bronze tablet was unveiled to the memory of the late Col. Thomas L. Macon (erected by his widow, Virginia A. Macon), for many years vestryman and warden of this parish; a pair of handsome altar vases, made by the Gorham Co., were placed in memory of the late Peter Helwege by his daughters; and a set of solid silver alms basins, seven in number, manufactured and exquisitely carved by R. Geissler, were given by William and Louise Bofinger in loving memory of their father, the late William H. Bofinger.

THE Rev. CANON SANBORN of St. Paul's Cathedral, Fond du Lac, has presented an organ to St. Mark's Church, Oconto, Wis., in memory of his aunt. There is also a hand-hammered copper tablet, made by the Arts and Crafts Society of New York with this inscription: "For the worship of God, and in loving memory of Lydia Sanborn Pierce. Died December 22, 1909." He also presented, in memory of his mother, an Irish hand-woven lace super-frontal, an elaborately embroidered fair linen, and an antependium for the pulpit with an *Agnus Dei*, embroidered by a member of St. Mark's Altar Society, Philadelphia. Bishop Grafton and Canon Sanborn visited St. Mark's on the Sunday in the octave of All Saints' and preached.

ON THE EVE of All Saints' Day a memorial window was dedicated in St. Peter's Church, Morristown, N. J., the gift of Mr. and Mrs. Henry K. Morgan, Jr., in memory of their children, George Seymour Huntington Morgan and Henry Kirke Morgan, 3d. It is on the south side of the nave and represents scenes in the life of our Lord described in St. Matthew's gospel, appropriate to a memorial to little children. The middle panel contains the figure of our Lord as the Good Shepherd and in the panels on either side are scenes with groups of figures showing our Lord with little children. Embracing all are the branches and foliage of the vine. The design and glass are in keeping with the architecture and color tone of the church. Mr. Morgan is a brother of the late Rev. G. Brinley Morgan, rector of Christ Church, New Haven, Conn.

ON OCTOBER 16th, at the morning service at St. John's Church, Cuyahoga Falls, Ohio, a handsome window was dedicated by the rector. The window is very rich in coloring and the subject is "Christ, the Healer." It is in memory of two pioneers of the parish, Dr. Chester W. and Lucy Wetmore Rice, and is given by Miss Emma Pease Howard, principal of St. Mary's School, Knoxville, Ill., and her brother George Howard of Butler, Pa., who are grand-children of Dr. and Mrs. Rice.

ON THE evening of All Saints' Day, the Altar Guild of the House of Prayer, Newark, N. J., celebrated its anniversary. Before the choral Evensong, the Rev. John S. Miller, rector, proceeded to the south wall of the nave and solemnly blessed a bronze mural tablet affixed to a slab of dark marble, erected in pious memory of an active member of the Altar Society for many years, Elizabeth Brittin Garthwaite, wife of John Augustus Nichols. An appropriate sermon was preached at this service by the Rev. Charles H. Wells of Grace Church.

THE CHURCH of the Ascension, Washington, D. C., has just received a gift of money with which to build a children's hall. The building will be of concrete, and will be begun at once. It will be used for the infant department of the Sunday school work, and also serve as a temporary parish house, and be suitable for many general purposes. The donor's name has not been made public.

A CIBORIUM, given in memory of George Albert Smith, by his mother, Mrs. George B. Smith, and a Communion service for the sick,

presented in memory of Peter Black, sometime vestryman of Christ Church, given by his wife, Mrs. Peter Black, and his daughter, Mrs. Richard Ellis, were blessed on Sunday, November 6th, in Christ Church, Troy, N. Y.

A MEMORIAL gift of a fine organ gallery has been presented to the Church of St. Mary's-by-the-Sea, Point Pleasant, N. J., by Mr. F. J. Forrest Greenfield in memory of his wife, and it was solemnly blessed and dedicated on Sunday, November 13th, at the 10:30 celebration. The gallery is built at the west end and will accommodate a choir of eighteen or twenty persons.

A STAINED GLASS window, given by the chapter of the Daughters of the King of the Church of Our Saviour, Baltimore, in memory of their former leader, Anna Bryant Sadtler (wife of Rev. J. G. Sadtler), who entered into life eternal July 10, 1910, was recently dedicated at an impressive service held in the chapel there.

ON OCTOBER 23d, the anniversary of the death of the Rt. Rev. W. H. Hare, D.D., in Calvary Cathedral, Sioux Falls, the Very Rev. George Biller unveiled a tablet to his memory. Mr. J. Montgomery Hare, brother of the late Bishop, is also to place a window as a memorial to him in Calvary Cathedral.

ON ALL SAINTS' DAY were blessed and placed on the altar of Grace Church, Canton, N. Y. (Rev. C. Thacher Pfeiffer, rector), six candlesticks of brass, the workmanship of Gorham & Co. Being *in memoriam*, with the exception of one given as a thank-offering, they are suitably inscribed.

ON ALL SAINTS' DAY two memorial windows were dedicated in St. Alban's Church, Washington, one given by Mrs. Arthur T. Woods in memory of her husband, and the other by Miss Katharine Joy Dyer in memory of her father, the Rev. Dr. Herman Dyer.

A LARGE bronze memorial tablet to the memory of the Rev. William D' O. Doty, late rector of Christ Church, Rochester, N. Y., was unveiled on All Saints' Day. The tablet is of Gothic design.

THE Bishop of Washington has received a promise of all the stained glass windows for the Bethlehem chapel of the Nativity. The donor does not wish his name known until the windows have been placed in the chapel.

ON All Saints' Day a memorial window for Mrs. Emily Uhlenbroeck was displayed for the first time at Grace Church, Orange, N. J., at the special services.

A TABLET has been placed on the walls of St. Paul's church, Paterson, N. J., in memory of Dr. William K. Newton.

GEORGE B. ROMANES DEAD.

GEORGE B. ROMANES, son of the late eminent British scientist, George John Romanes, founder of the Romanes lectures at Oxford, died at Colorado Springs on Sunday of tuberculosis. He came to Colorado Springs last April from England. At Ellis island he was detained by immigration authorities on the ground that he was an undesirable alien, having a communicable disease. His detention caused much comment because of his wealth and prominence. His mother, with a brother of the deceased, will be remembered by many American Churchmen by reason of her lecture tour in America a year ago, as well as from her numerous devotional and biographical works.

DEATH OF TWO CANADIAN PRIESTS.

MUCH SORROW was felt in Montreal at the death on November 9th of the Rev. Canon Empson, in his eightieth year. During his long and honorable life and labor in that diocese he held several important charges and was long clerical secretary of the diocesan synod. His gentleness and Christian courtesy endeared him to all who knew him.

ONE OF THE oldest rectors in the diocese of Toronto, the Rev. A. J. Fidler, passed away in Toronto, November 7th. He was ordained priest just fifty years ago. The Rev. A. J. Fidler, rector of St. Clement's, Eglinton, is one of his sons.

HAPPY OCCASION AT COLUMBUS, OHIO.

TRINITY CHURCH, Columbus, Ohio, was consecrated on All Saints' Day by Bishop Vincent, and the sermon was preached by the Bishop of Ohio. The present church building was erected in 1869. There has been no debt on the structure for over twenty-five years, but for various reasons it had not been consecrated or had its tower been finished. The tower, of decorated Gothic architecture, has within the past year been completed, the funds being subscribed by many people in loving memory "Of those whose devotion served in the founding and upbuilding of Trinity parish and others held dear in the hearts of the donors." This tower is known as All Saints' tower. It has been furnished with a chime of ten bells made by the Meneely Bell Co. of Troy, N. Y., presented to Trinity parish by Mr. and Mrs. Charles H. Hayden in loving memory of their children.

TRINITY CHURCH, COLUMBUS, OHIO.
Showing the new All Saints' tower and the new parish house.
[Photo by Baker Art Gallery.]

CLERICAL GATHERINGS.

THE DENVER Rural Deanery met on November 3d and 4th at St. Stephen's Church, Denver, and was marked by a large attendance, a brisk programme, and inspiring speeches by Dean Hart, Archdeacon Schofield, the Rev. H. S. Foster, the Rev. Dr. F. F. Kramer, and others, including the preacher, the Rev. John Wallis Ohl. An excellent essay was read by the Rev. T. G. Brown, priest in charge of the Church of the Redeemer, and this was followed by a careful book review by the Rev. H. S. Foster. On the second day some excellent addresses were given in the meeting of the Woman's Auxiliary, especially one by Mrs. Le Neve Foster, and the second afternoon was devoted to addresses by prominent Sunday school workers. The afternoon closed with the singing of ancient hymns and carols by the junior choir of St. Mark's Church.

THE Ministers' Federation of Seattle, Wash., requested the Rev. E. V. Shayler of St. Mark's parish to address their organization upon the subject of the General Convention recently closed. About ninety ministers of all denominations were present at that meeting, November 7th. The Bishop of Kyoto also addressed the Federation.

THE TWENTY-FIFTH anniversary of the Albany Clericus was commemorated with a luncheon on November 7th. An essay on "The Clericus" was read by the secretary of the society, the Rev. Benjamin T. Trego, and addresses were made by Bishop Nelson and several original members of the organization, the Rev. Dr. Sill, the Rev. Dr. Nickerson, the Rev. Dr. Fulcher, the Rev. James Caird, also the Rev. Dr. Carey of Saratoga Springs, and the Rev. Dr. Tayler of Schenectady. This being the annual meeting the following officers were elected: The Rev. Edgar A. Enos, D.D., president; the Rev. Roelif H. Brooks, vice-president, and the Rev. Benjamin T. Trego, secretary and treasurer.

THE DELAWARE Clerical Brotherhood held its first meeting after the summer in St. Anne's, Middletown, the Rev. Percy L. Donaghay being the host. An essay on the Atonement was read by the Rev. Joseph R. Peckham, rector of Calvary, Wilmington.

THE FALL meeting of the Washington, D. C., Churchman's League was held Monday, October 31st, at the Highlands and was well attended. Rev. Dr. McKim spoke on the General Convention from the point of view of a member of the House of Deputies. Bishop Harding followed, speaking as a member of the House of Bishops. Rev. Dr. Cotton Smith and Dr. W. C. Rives also addressed the members.

THE NEW ORLEANS Clericus was reorganized October 24th at a delightful dinner given at Trinity Church rectory by Rev. Dr. Warner. The Bishop is *ex-officio* president of the Clericus, while Dr. Warner was elected chairman and the Rev. A. R. Edbrooke, secretary and treasurer. It was decided to continue the monthly corporate communion of the Clericus.

THERE WAS a large gathering of clergy at the luncheon of the Massachusetts Clerical Association at St. Paul's parish house, Boston, on November 7th. Bishop Brent, Bishop Lawrence, the Rev. Dr. Nash, and Mr. Charles G. Saunders spoke of the recent General Convention.

CHURCH ANNIVERSARIES.

GRACE CHURCH, Freeport, Ill., kept the sixtieth anniversary of the organization of the parish with three days of special services, commencing with Sunday, October 30th. By a happy coincidence it was possible to have as the special preacher on Sunday a former rector of the parish, the Rt. Rev. F. W. Keator, D.D., who preached to large congregations both morning and evening, and had the added happiness of confirming a class in the church where he had fourteen years ago been rector. On Monday evening the address was made by the Rt. Rev. C. P. Anderson, D.D. The services closed with the celebrations of the Holy Communion on All Saints' Day, which were in special commemoration of the departed of the parish who had entered into the rest of paradise during the sixty years of the organized life of the church. An interesting presentation to the Church was made of an enlarged picture of the missionary who first held services on the city, the Rev. James Bentley, who held services of the Church in Freeport as far back as 1842. During the past few years the church has been remodelled and effectively redecorated and a new pipe organ installed. The interior life of the parish shows a hopeful gain in all directions, and in connection with the anniversary an effort is being made to entirely remove the church debt so as to free the parish for further progressive work. During the organized life of the parish there have been 542 baptisms and 379 confirmations, of which number 105 baptisms and 94 confirmations have been during the six years of the incumbency of the present rector.

OCTOBER 28TH, the Feast of St. Simon and St. Jude, marked the twentieth anniversary of the opening and dedication of the Chapel of the Advent, Baltimore, Md. In the morning there was a celebration of the Holy Communion at 9:30, and in the evening at 8 o'clock there was a special service with addresses by the Rev. Arthur C. Powell, D.D., rector of Grace Church, who traced the growth of the chapel from a struggling mission to its present prosperous condition with 477 communicants, and Archdeacon Peregrine Worth of Baltimore, who preached the sermon at the evening service twenty years ago. The offerings were devoted to the new church building fund.

ST. MATTHIAS' CHURCH, Ambridge, Pa., celebrated its fifth anniversary on Sunday, October 30th. It is one of the missions belonging to the Laymen's Missionary League, and has for a year or more been in charge of the Rev. H. B. Marks. Evensong was rendered at 3 o'clock, and addresses were made by Bishop Whitehead, the Rev. Dr. Prince of Allegheny, the Rev. Mr. Lamb of Rochester; the priest in charge, and the Rev. Henry Gibbs, who is to succeed the incumbent on the first Sunday in November. There are only seventy-two communicants in the parish, but the offering received amounted to well nigh $400, which is to be applied on the mortgage.

ST. MARK'S CHURCH, Brooklyn avenue, Brooklyn, N. Y. (the Rev. John D. Kennedy, rector), celebrated the seventy-fifth anniversary of its organization on November 6th. This church was formerly at South Fifth street and Bedford avenue, and was torn down to make room for the Williamsburg bridge. A handsome parish house has been erected. The Rev. Daniel W. Gateson, rector of St. Paul's Church, Georgetown, Del., was the special preacher at the morning service, and the Rev. Lawrence T. Cole, head master of Trinity School, Manhattan, at the evening service.

GRACE CHURCH, Kansas City, Mo., observed its fortieth anniversary on October 30th. The Bishop of North Dakota preached the sermon in the morning and a special musical service was held in the evening. On the Monday evening following a reception was held at the parish house in honor of Bishop Mann.

ST. PETER'S Church, Cheshire, Conn., celebrated its 150th anniversary on November 3d. The Bishop of Connecticut administered the rite of confirmation, and the Rev. Dr. Samuel Hart preached an historical sermon. After luncheon the anniversary programme was as follows: Opening address by Bishop Brewster; addresses by Bishop Lines on "The Relation of the School to the Church" (Cheshire is the seat of the old "Episcopal Academy"); the Rev. O. H. Raftery, D.D., Rev. J. Frederick Sexton, Rev. W. A. Beardsley, and by Mr. George M. Curtis.

ARTHUR S. MANN MEMORIAL HOUSE, GRANDVIEW, N. J.

ON SUNDAY afternoon, October 30th, the Bishop of Newark dedicated the new Arthur S. Mann Memorial House at Grandview on the Palisades. This parish house is the gift

ARTHUR S. MANN MEMORIAL HOUSE. GRANDVIEW, N. J.

of people of the diocese of Newark in memory of the Rev. Arthur S. Mann, who was drowned in China three years since; losing his life in trying to rescue a fellow missionary. It is located in a community which is lacking in many of the opportunities for intellectual and social refinement, and which has suffered from the degrading influence of an amusement center of a very low order. Church services and some phases of institutional work have been conducted here for some five years past in a rented store, under the Rev. J. A. McCleary, and more lately under the Rev. Edwin T. Lewis, rector of Trinity, Grantwood. These are all at last properly and worthily housed in the new parish house, which contains an attractive chapel and several guild rooms. A continuous marked growth in effectiveness and usefulness is confidently expected. The Bishop was assisted in the service by the Ven. W. R. Jenvey, D.D., Archdeacon, and the Rev. Messrs. H. C. Robbins, E. J. Cleveland, and H. P. Lyman-Wheaton, D.D. An address on the character and life of the Rev. Mr. Mann was made by an intimate friend, Mr. Guy M. Carleton of New York. Addresses of encouragement and cheer were made by the Bishop and other clergy; a report of the mission's history was read by the minister in charge; and five adults were confirmed at this service.

DIOCESAN AND OTHER AUXILIARY MEETINGS.

THE THIRTY-THIRD annual meeting of the Massachusetts Auxiliary was held at Trinity Church, Boston, on November 3d. Dr. Babcock in opening the business session spoke of the wonderful growth of the missionary spirit as shown in the large number of branches with increasing membership, and the formation of a men's auxiliary. Mrs. Francis C. Lowell presided at the session that followed, and she read a letter from Bishop Lawrence in which he expressed his deep regret at being obliged to be absent which was the first time in seventeen years. The election of officers resulted as follows: President, Mrs. Francis C. Lowell; honorary vice presidents, Mrs. William Lawrence and Mrs. S. V. R. Thayer; vice presidents, Mrs. Edward Benedict and Mrs. Richard H. Soule; secretary, Miss Alice M. Morgan; assistant secretary, Miss Marian Jeffries; treasurer, Mrs. H. B. Macomber. Miss Loring, chairman of domestic missions, gave an outline of the recent General Convention, and Miss Lucy C. Sturgis, the educational secretary, also gave her impressions of the convention. Miss Jennie McIntosh, chairman of the committee on Negro People in the South, told of her recent tour around the world. At the afternoon session Bishop McKim of Tokyo told of the necessity of having native Japanese Christian leaders to do most effectually the work in that country. Bishop Brewster made an appeal for young men and sufficient money to carry on the work in Western Colorado. The Rev. William Watson made an appeal for Mexico, where men and money are urgently needed.

THE WESTERN NEW YORK branch of the Auxiliary convened in Geneva on Wednesday, November 9th, and continued its session through the following day. On Wednesday at noon there was held a conference for Junior Auxiliary workers in St. Peter's parish house. At 2 o'clock the annual meeting of the Junior Auxiliary was held, Miss C. Sanders of Stafford presiding, and at 4 o'clock Miss Mary Hart of Rochester presided at the annual meeting of the Babies' branch. At both meetings the Rev. Dr. Harding, secretary of the Second Missionary department, and Miss Julia C. Emery, general secretary of the Auxiliary in the United States, spoke. About 125 delegates were present at these meetings. Notwithstanding a continuous autumnal rain the Auxiliary meetings brought out 200 delegates who, with a large general congregation, attended the preliminary missionary service, held in Trinity Church on Wednesday evening. The Rev. Dr. C. Morton Sills made the address of welcome and was followed by the appointed speakers, the Bishop of the diocese and Bishop Johnson of South Dakota. The sessions of Thursday were opened at 9 o'clock with a conference of all interested in Missions Study, under Mrs. Thomas B. Berry, the educational secretary, with over a hundred delegates in attendance. At the business session the speakers were Mrs. William D. Walker, wife of the Bishop, and Miss Emery. The report of the treasurer showed total receipts for the year of $2.185.72 and disbursements, $2.134.07, leaving a balance in the treasury of $51.65. After luncheon reports of various officers were read and addresses were made by Miss Emery, the Rev. Dr. Harding, and the Bishop of South Dakota. The officers of last year were all reëlected to serve this year. A member of Trinity parish, desirous of giving practical expression to her interest in the work of the Bishop of South Dakota, handed him a check for $1.000.

THE MINNESOTA diocesan Auxiliary held its annual meeting on November 2d in St. Clement's Church, St. Paul. After the celebration of the Holy Communion Rev. E. B. Woodruff, rector of the church, made an address of welcome, the Bishop of the diocese gave a helpful meditation, and the Bishop of Olympia made a stirring address. The business session was held in the First Methodist church, which was loaned for the occasion. The president, Mrs. Hector Baxter, in her address, reported that the contents of the Red Mite-chest to date were $1.185.95, with more to hear from. Dr. Mary Glenton of Wuchang, China, made interesting addresses both morning and afternoon. In the evening a missionary rally was held at which the Rev. C. C. Rollit made an inspiring address. The officers elected for the coming year were Mrs.

Hector Baxter (reëlected) president, Mrs. J. M. Smith (reëlected) secretary, and Mrs. J. O. Morrison of St. Paul's, Minneapolis, recording secretary. Thirty-eight parishes and missions were represented by delegates.

ONE OF THE most largely attended quarterly meetings of the Rhode Island Auxiliary in recent years was held November 3d at St. Stephen's Church, Providence. The meeting was preceded by a celebration of the Holy Eucharist. At the close of the service Rev. Dr. Fiske took occasion to welcome the Auxiliary to St. Stephen's Church. The speakers in order were the Rev. Charles E. Betticher, Jr. of Fairbanks, Alaska, the Rev. Louis C. Sanford, Bishop-elect of San Joaquin, Cal., and Bishop Spalding of Utah. About 600 were present. After luncheon the Auxiliary again assembled for the election of officers and listening to reports. The officers of last year were reëlected: Miss McVickar president, Mrs. Arnold secretary. Resolutions were passed mourning the death of Bishop McVickar, and interesting reports were made by the secretaries of the committees having charge of various departments of the work.

THE QUARTERLY meeting of the Woman's Auxiliary of the diocese of Kansas City was held in Grace Church, Kansas City, on Thursday, November 3d. The Rev. R. N. Spencer, rector of Trinity Church, preached and assisted the Rev. J. A. Schaad, rector of Grace Church, in the Holy Communion. In the afternoon Mrs. Theodore Gowdy presided at the meeting. A number of interesting reports were received, including reports of proceedings at Cincinnati from Mrs. T. H. Turner and Miss Mary Bryan, and a report of the jubilee missionary meetings in Kansas City from Mrs. Randolph Nichols. The Rev. E. S. Willetts gave a statement of his plans for an enlargement of his work on the north side and a subscription was started to enable him to secure workers. Owing to ill health Bishop and Mrs. Atwill, and Mrs. Woodstock were unable to be present. Bishop Brooke of Oklahoma was present and made the gathering a talk about the pressing needs of his work in Oklahoma.

THE HARRISBURG diocesan Auxiliary met in St. Luke's Church, Altoona, on Tuesday, November 8th. Mrs. A. H. Bates (president) welcomed the delegates in the name of the women of St. Luke's. Mrs. John Mills Gilbert, who had spent one year in Shanghai, China, spoke of her life in that country. The Rev. Amos Goddard, missionary in the district of Hankow, made an address to the children of the Sunday school, who were present in large numbers. Mrs. Dougherty, librarian of the Church Periodical Club, reported the work done during the year. Mrs. George D. Ramsey addressed the Junior Auxiliary and said that it was the largest in the diocese, numbering seventy-five members. Pledges to the amount of $100 were given for St. Barnabas' (colored) mission, a new work recently inaugurated by the Rev. E. H. Oxley. The Bishop was presented with a check from the local Junior Auxiliary towards paying for the episcopal residence in Harrisburg.

THE CONNECTICUT branch of the Auxiliary held its annual meeting in Christ Church, Hartford, on November 9th. Miss Elizabeth D. Ferguson of Stamford presided at the business meeting. Pledges were made to missionary objects at home and abroad to the amount of $5,200. There was a service of intercession for missions at the noon hour. Bishop Brewster presided at the afternoon session, and introduced as the first speaker the Rev. W. E. Gardner, secretary of the First Missionary District. He spoke with great clearness upon systematic giving and its results. Other speakers were the Bishop of Western Colorado, the Bishop of Salina, and the Bishop of Alaska, who told eloquently and effectively of the work in their respective missionary districts. The attendance on the meeting was remarkably large.

THE VERMONT diocesan Auxiliary met in St. Peter's Church, Bennington, November 8th and 9th. At the opening service of Evensong the Rev. W. E. Gardner, department secretary, preached the sermon. The Bishop presided at the business meeting, when he presented the Auxiliary with a gavel made of wood from the Holy Land. The amount collected for the general fund during the year was $1,800. Towards the triennial United Offering the diocesan branch contributed $795.20. Appropriations amounting to $1,500 were made for the present year. At the afternoon session addresses were made by Miss C. R. Wheeler and by the Rev. Dr. Bliss. At the missionary meeting in the evening addresses were made by the Rev. S. H. Bishop and the Rev. H. L. Burleson. Miss Caroline R. Wheeler of Burlington was elected president for the year and Mrs. Joseph Reynolds of Ascutneyville corresponding secretary.

ON THURSDAY, November 10th, the Long Island diocesan Auxiliary held a meeting in Grace Church, Brooklyn. The sessions, which were held both morning and afternoon, were very largely attended. The Bishop of Brazil preached the sermon at the morning service; an address was made at noon by the Bishop of Eastern Oregon. At the afternoon session Bishop Burgess presided; addresses were made by the Bishop of North Carolina on the work of the Church among the negroes of his state; the Bishop of Alaska told of the Church's progress in Alaska; and the Bishop of Utah discussed the work of the Church in the Mormon country.

A SPECIAL MEETING of the parish branch of the Woman's Auxiliary was held at the Church of the Advent, Louisville, Ky., October 28th, known as the "Experience Meeting," when the members who had disbanded for the summer, but who had been working faithfully raising money in various ways, came together to bring the fruit of their labors and relate their experience in earning it. The custodian of the United Offering read a report showing that this branch stands at the head of the list in contributions for this purpose, having given over $300.

ON THURSDAY, November 10th, the Woman's Auxiliary of the Archdeaconry of Harrisburg, Pa., met in St. Andrew's Church, Harrisburg. The sermon was by Rev. A. E. Race of Trinity Church. Miss Kathleen Watts of Chambersburg presided. Reports were presented from the Babies' branch by Miss Watts and from the Periodical Club by Mrs. R. A. Lamberton of St. Stephen's, Harrisburg, who also spoke of the Woman's Auxiliary at the General Convention. The Bishop, the Rev. R. F. Gibson, and the Rev. Amos Goddard also made addresses.

THE ANNUAL meeting of the Newark branch of the Auxiliary was held in Christ Church, East Orange, N. J., on Wednesday, November 9th. Bishop Lines celebrated the Holy Communion, assisted by the Rev. Charles E. Hutchison, rector of the parish. The attendance was very large, taxing the capacity of this spacious edifice. Addresses were made during the day by Bishop Kinsolving of Brazil, Bishop McKim of Tokyo, Bishop Paddock of Eastern Oregon, and others.

THE MONTHLY Auxiliary meeting of the Church of the Ascension, Washington, was held Wednesday, November 9th, in the parish hall. The parish had doubled its apportionment for missions, and toward the present year's apportionment it had $210 in the treasury. Mrs. Ware of Kearney, Neb., gave a stirring and vivid address on the work of her husband among the people of Nebraska far from the settled districts.

THE Bishop of South Dakota preached at the opening service of the Washington Diocesan Auxiliary on Wednesday, November 2d, and in the afternoon he addressed the members about his work among the Indians. Mrs. W. B. Trott spoke on the General Convention at Cincinnati. Miss Jane Wilkes presided over the meeting.

MRS. LEWIS W. IRWIN, who has been a most capable and successful president of the Woman's Auxiliary of the diocese of Southern Ohio, has resigned on account of ill health. Mrs. Mortimer Matthews was chosen to fill the unexpired term as president.

CORRECTION AS TO HOLDERNESS SCHOOL.

IN AN ITEM relating to the death of the Rev. Frederick M. Gray, printed in THE LIVING CHURCH of November 5th, it was an error to speak of Holderness School as "organized by Bishop Doane." The organization of the school was, of course, due, like so many other good works in New Hampshire, to the thoughtful initiative of Bishop Niles, the present Diocesan.

BISHOP WELLER'S TENTH ANNIVERSARY.

THE TENTH anniversary of the consecration of the Rt. Rev. Reginald Heber Weller, D.D., as Bishop Coadjutor of Fond du Lac was observed at the Cathedral in the octave of All Saints, November 8th, by a solemn pontifical Eucharist. Bishop Grafton presided from the throne. The celebrant was Bishop Weller; deacon, the Rev. H. W. Blackman of Algoma; sub-deacon, the Archdeacon of Stevens Point; master of ceremonies, the Rev. Arthur C. Chapman of Ripon; chaplains to Bishop Grafton, the Archdeacon of Marinette and Canon Sanborn. Canon Douglas played the organ and the students of Grafton Hall sang the *Missa de Angelis*. After the service, Bishop Weller entertained the visiting clergy at a breakfast at his home.

JUBILEE OF TRINITY PARISH, TRENTON, N. J.

TRINITY PARISH, Trenton, N. J., observed the jubilee anniversary of its founding with solemn ceremonial and deep devotion. On Sunday, October 30th, the rector, the Rev Hamilton Schuyler, preached a special historical sermon. On All Saints' Day there were two celebrations of the Holy Communion, and at night a special service at which were present the Bishop of the diocese, the rector, the Rev. Henry M. Barbour of New York (a former rector), others of the clergy and a very large congregation. Addresses were made by the Bishop and the Rev. Mr. Barbour. The special order of service included the Bidding Prayer and the recital of names of the departed, with mention of the many memorials to them among the appointments and furnishings of the church. After this service there was a reception of guests and reunion of parishioners in the parish house.

REV. DR. COOLIDGE 93 YEARS OLD.

THE Rev. Dr. JAMES I. T. COOLIDGE of Cambridge, the oldest living graduate of Harvard and the oldest clergyman in the diocese of Massachusetts, celebrated his ninety-third birthday on November 1st. Dr. Coolidge was born in Boston in 1817 and entered Harvard in 1834, graduating four years later. In 1841 he was graduated from Harvard Divinity School and later in life he became a Churchman and began preparation for the ministry of the Church. His diaconate was served in Boston and Providence. He was priested in Grace Church, Providence, in March, 1860.

He became rector of St. Matthew's Church, South Boston, and after resigning this charge in 1873 he received a call to the rectorship of St. Mark's Church, Southboro and became headmaster of St. Mark's School, where he remained until 1882, when he retired. His life since has been passed quietly, although in the summer of 1885 he preached in the Church of St. John the Evangelist at Hingham, and at the special request of the parishioners he consented to remain with the Church until November, 1888.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

THE SOCIETY for the Increase of the Ministry held its fifty-fourth annual meeting in Hartford, Conn., on All Saints' Day. The reports for the year showed favorable conditions, and a steady advance in the work undertaken. Forty-nine students have been granted scholarships. This society is sometimes spoken of as a Connecticut affair, but its work and benefits are for the whole Church, and this year the students are from many dioceses, ranging from New Hampshire to Western Texas. Over 700 of its scholars are on the present clergy list; twenty-one have become Bishops. Only students taking a full college and seminary course are assisted.

CHURCH CONSECRATED AT WENONAH, N. J.

ON All Saints' Day the church building just completed for All Saints' mission, Wenonah, N. J., was consecrated by the Bishop of the diocese, who also preached the sermon. There was a large congregation in attendance. The request to consecrate was read by the Rev. G. Livingston Bishop, priest in charge, and the sentence of consecration by the Rev. C. M. Perkins, dean of the Convocation of Burlington. There were also present and assisting at the service the Rev. Messrs Tabb of Camden, Davis of Clarksboro, Allen of Atlantic City, Gordon of Chew's, and Dubell of Glassboro. After the service the clergy and other visitors were entertained at luncheon at the residence of Mr. and Mrs. Bishop. Wenonah is a growing suburban town, where is situated also the Wenonah Military Academy.

IN MEMORY OF BISHOP SATTERLEE.

ON MONDAY, October 31st, the new altar and reredos at the Church of the Ascension, Washington, D. C., were dedicated by Bishop Harding. These great improvements to the chancel have been made in memory of the first Bishop of Washington, Rt. Rev. Henry Yates Satterlee, D.D.. Mrs. H. Y. Satterlee, Mrs. Churchill Satterlee, and Mr. and Mrs. Frederick Rhinelander were present at the dedication ceremonies.

JUBILEE OF CALVARY CHURCH, LOUISVILLE, KY.

SPECIAL jubilee services were held at Calvary Church, Louisville, Ky., on Sunday, October 30th, in commemoration of the fiftieth anniversary of the parish. Calvary Church has had an interesting history, in many respects unique, for its origin as a parochial organization began in the year 1860 when the entire congregation of Schon Chapel (Methodist) applied for admission as a parish to the true branch of the holy Catholic Church of which their pious founder was a member. Their first rector, the Rev. Charles B. Parsons, resigned before the canonical provisions had been fulfilled, and it was not until the following year that it had in the person of the Rev. George M. Everhart a regularly installed head. During the troublous times of the Civil war which followed there were many changes of rectorship and otherwise, and consequent days of difficulty for the Church. In 1875 so great were its financial straits that the building was about to be sold under the hammer, but Bishop Dudley consented to administer its affairs for a time, and after several other changes in rectors, the Rev. James Gibbon Minnigerode took charge, making it his life work. His earnest, faithful labors, in season and out of season, have resulted in paying off the heavy debt, erecting a handsome new stone church, establishing a mission and industrial school in the district known as "the Point," one of the poorest sections of the city; in short, building up Calvary into one of the strongest parishes in the diocese.

The jubilee services consisted of a special service of Thanksgiving and Holy Communion in the morning at which the Bishop was the preacher, and in the afternoon evening prayer was said, most of the city clergy being present in the chancel, with representatives from all of the parishes in the congregation. Addresses on this occasion were delivered by the Very Rev. Charles Ewell Craik, D.D., the Rev. John K. Mason, D.D., and the Rev. Richard L. McCready. All of the speakers brought greetings and congratulations from their several parishes and dwelt upon the growth and progress of Calvary Church in the past half century, and the notable fact that for thirty-three years of that time the parish has been served by one man. Dr. Minnigerode, the rector, has also held many positions of importance in the diocese and has been for many years president of the Standing Committee. A special thank offering at both services was taken and was devoted to the permanent endowment fund.

INDIAN HEROISM SHOWN IN WESTERN CANADA.

PARTICULARS of a disastrous fire by which the entire block of mission buildings at Aiyansh,, on the Naas river, in the diocese of Caledonia, was destroyed, have just come to hand. The heroism shown by the Indians of the mission was worthy of all praise. One of them, thinking the little daughter of the missionary was in the burning building, dashed into it through the smoke and flame, being nearly suffocated before he gave up his search. The child had, however, been sent by her mother to a place of safety on the first alarm of fire. Another Indian, who was fishing down the river, saw the fire, jumped ashore, and raced for the scene of disaster. He was the only one who remembered that a case of dynamite had been stowed away in the farthest outhouse. He had to plunge through a ring of fire to get it. The total loss to the mission is over $8,000, and there is no insurance. The Woman's Auxiliary branches in the East have all been asked to send some aid in this great misfortune. A part of the loss difficult to replace is that of MSS. and translations, the labor of years.

PARISH BUILDINGS DEDICATED AT GREENFIELD, MASS.

THE NEW parish buildings of St. James' Church, Greenfield, Mass., were dedicated on Wednesday, November 2d. On the eve of the dedication, on All Saints' Day, at Evening Prayer, Bishop Vinton preached the sermon. On Wednesday morning the service of dedication was held, after the celebration of Holy Communion. The Bishop said the prayer of dedication, and then followed short addresses by the Bishop, the Rev. John B. Whiteman (rector), the Rev. Charles J. Sniffen, Mr. B. W. Porter (as representative of the vestry), and Mrs. John D. Pierce. The rector presented to Mr. Charles B. Keith, chairman of the Building committee, a loving cup, the gift of the rector, wardens and vestry, in recognition of his services.

The new buildings form one of the most complete plants in the diocese. They consist of a parish hall, two rooms for the women's guilds, the remodelled guild house, which is to be used as a Sunday school building, and which contains the choir room. Between the parish hall and the guild house is a gateway over which is situated the rector's office. The exterior of the buildings is in timber and plaster effect. The interiors are finished in hard woods. A number of memorials add to the value of the buildings. The cloister was given by the Misses Conant in memory of their father, Judge C. C. Conant; these same ladies gave the handsome fireplace in one of the women's rooms as a memorial of Mrs. Emily H. Conant. The fireplace in the parish hall is a memorial to the Rev. J. H. Waterbury, given by his daughters, Mrs. H. M. Montague and Mrs. S. M. Weld of Boston.

Of the $20,144 that the improvements have cost, there was contributed in cash $10,244; a legacy of $5,000 was received from Mrs. Hovey; and the remaining debt of $4,900 will be paid by a plan of yearly payments on the part of members of the congregation.

CONSECRATION OF "SAINTS' REST."

ON NOVEMBER 1ST, All Saints' Day, the Bishop of Southern Florida made a visitation to Orange Lake, for the purpose of consecrating a home for clergy the name of which is "Saints' Rest." It is the gift of Mrs. A. B. Hopkins, who, however, on account of illness, was unable to be present at the consecration. At 10:30 A. M., in the church at Orange Lake, the Bishop read Morning Prayer, preached, and celebrated the Holy Eucharist. At 2 P. M. the train from Ocala arrived bringing the rector of Grace Church, who is also priest in charge of this mission, and one or two others. The procession was then formed, and after encircling the house, beating the bounds of the whole twenty-two acres of the property, the Bishop paused on the threshold of the house for prayers and benedictions. Then each room was blessed in turn, the ceremony being concluded in the front hall.

HOSPITAL OPENED AT SALINA, KAN.

ST. BARNABAS' HOSPITAL, Salina, Kan., was opened for patients on October 25th. This is the first which the Church has erected in Western Kansas. It has grown out of a request addressed by the doctors of the town to the Bishop, asking him to undertake the erection of a first-class hospital which should not only attend to the needs of the city itself but also be of great value to the whole western part of the state. Through the efforts of the people in Salina and with aid from the East a fine three story structure of brick and stone has been built on a land given by St. John's School, really a part of the school campus. Various public bodies, lodges as well as parishes and individuals, furnished the entire building. The superintendent is Miss L. M. O'Donnell. The cost of building and equipment was about $30,000.

CHURCH FOR DEAF-MUTES CONSECRATED.

ST. ELIZABETH'S church for deaf mutes, Wheeling, W. Va., was consecrated by Bishop Gravatt, acting for Bishop Peterkin, who was unable to be present, on Saturday, November 5th. The Bishop Coadjutor of West Virginia was assisted in the service by the rector of St. Matthew's Church, Wheeling, and a number of the city clergy, besides the following deaf-mute missionaries: Rev. O. J. Whildin, who with Rev. Mr. Stryker read the sentence of consecration, the Rev. A. W. Mann, the Rev. G. F. Flick, the Rev. B. R. Allabough, the Rev. John Chamberlain, D.D., and the Rev. F. C. Smielau. Memorials to the Rt. Rev. H. Y. Satterlee, Bishop of Washington, Rev. Job Turner, a former deaf-mute

missionary of West Virginia, Rev. Henry Winter Syle, the first ordained deaf-mute clergyman, Rev. Thomas Gallaudet, D.D., and others were consecrated at the same time. The congregation which filled the church was made up largely of deaf-mutes. After the service the Rev. O. J. Whildin baptized three children of deaf-mutes. The chapel was built by Mrs. Platoff Zane in memory of her parents, George W. and Elizabeth Steenrod.

GOOD WORK OF THE MICHIGAN DIOCESAN CHURCH CLUB.

THE CHUCH CLUB of the diocese of Michigan held its annual meeting at St. John's parish building, Detroit, on the evening of November 3d. It has planned this year to meet in various parishes and was welcomed to St. John's in a neat little speech by Mr. George Beck, president of the Armitage Club of that parish. Supper was served by the Young Woman's Guild, 132 men being present. President Clarence A. Lightner spoke with enthusiasm of the year's work, in his formal report for the governors, and in his less formal remarks telling of the increase in numbers from 222 to 259. The club had expended nearly $2,500, paying the rent of the Bishop's office and the salary of his secretary, Mr. Ford, who is also secretary of the club, had given financial backing to the *Michigan Churchman*, had presented a number of lectures and given suppers to Churchmen; had represented the Church most efficiently in the Laymen's Forward Movement for missions, sending delegations to urge the cause in fourteen parishes. The diocese year before last paid 63 per cent of its apportionment, and this last year 75 per cent. He pleaded for, and pledged the club to more active work in the coming year, speaking with regret of the small things now doing for the extension of the Church in the city.

These facts were brought out explicitly in the report of the secretary and the programme and membership committees. The treasurer, Mr. John B. Howarth, reported all bills paid and a small balance in the treasury. There were affectionate tributes to the work of Claudius H. Candler, vice-president, lately deceased.

The Bishop of Michigan spoke for an hour in a most interesting manner of the spirit and the work of the late General Convention, urging greater efforts for social service and Church unity. His address took the place of one to be given by Bishop Aves of Mexico, who was called back to his missionary field suddenly and had to cancel his appointment with the club.

Officers were elected as follows: C. A. Lightner, president; D. W. Smith and F. B. Stevens, vice presidents; Charles O. Ford, secretary; John B. Howarth, treasurer; governors, these officers and R. McClelland Brady, George Swift, H. von Schoon, A. C. Leonard, R. M. Chamberlain, D. P. Sullivan, C. H. Oakman, H. C. Carson, Frank J. Weber.

DEATH OF REV. DAVID C. PATTEE.

THE DEATH of the Rev. DAVID C. PATTEE occurred on Sunday, November 6th, in the afternoon, at the rectory in Ashland, Neb. Mr. Pattee began to fail in health early in the spring and by the physician's advice resigned his work at Ashland to accept a cure in Colorado. Increasing weakness prevented his ever reaching his new field and for the past six months he and his family have been living in North Platte. A week before his death he was taken back to his old home, where he spent a quiet and peaceful time with his family and old parishioners. Mr. Pattee was ordered deacon in 1877 by the Bishop of Ontario, and was advanced to the priesthood in 1880 by Bishop Spalding. He had been rector of St. Stephen's, Ashland, since 1907, had acted as examining chaplain for the diocese, and since 1898 had been an honorary canon of Trinity Cathedral. The funeral services were held on Wednesday, the 9th, in the parish church, the Bishop officiating, assisted by the Rev. John Williams and Mr. E. A. Wiggenhorn. A memorial Eucharist was celebrated at 10 o'clock and the burial office was read at 3. A number of clergy were in attendance and acted as honorary pall-bearers, while the active bearers were selected from the vestrymen of the parishes at Ashland, Schuyler, and Cedar Rapids, where the deceased had served during his seventeen years' residence in the diocese.

AUTHOR OF "THE LITTLE EPISCOPALIAN" DEAD.

TO SUNDAY SCHOOL children of the last generation no books were better known and loved than *The Little Episcopalian* and *Bessie Melville*, though they are unknown titles to most of the children of to-day. The author of those works, Miss Mary Ann Cruse, passed to her rest on October 14th at her home in Huntsville, Ala., and in the 86th year of her age. The first named of these works was published in 1854 and endorsed by the General Protestant Episcopal Sunday School Union and Church Book Society. In its preface the authoress said that she had written the book because in general the members of the Church "bestowed too little time and attention in endeavoring to imbue the minds and the hearts of the young with a just appreciation of the value and excellence of the Book of Common Prayer." The now grown-up children who once shed tears over sweet Jennie Melville and deplored the fate of her wilful sister will ever hold in grateful remembrance the authoress who wrote those beautiful stories under the modest sobriquet of M. A. C.

"CHURCHMAN'S CLUB OF COLORADO" ORGANIZED.

ON THURSDAY, November 3d, at a banquet in the Brown Hotel, Denver, there was gathered one of the largest and most representative assemblies of local Churchmen ever held in Colorado. The meeting originated independently under the auspices of the Brotherhood of St. Andrew and the impulse of Mr. Frank Shelby, but happened to coincide in time with the Convocation of the Northern Deanery, and not only in time, but in sentiment, for while laymen and clergymen alike showed signs of renewed energy and enthusiasm in the spread of Christ's kingdom, in particular their aspirations seemed directed to uniting and centralizing the scattered hosts of the Church in Denver and in the state at large. In the evening these various movements were crystallized into the formation of "The Churchman's Club of Colorado," which was subscribed to by all of the 250 and more men present, representing every class and every kind of occupation. Excellent speeches were delivered by the Rev. Dr. F. F. Kramer, Dean Hart, the Rev. Henry S. Foster, Mr. A. Dupont Parker, and Mr. William C. Sturgis, Mr. Parker making a very successful chairman, and Bishop Olmsted with a brief resumè of diocesan progress, bringing to a close a very notable and inspiring meeting. The Churchman's Club was organized for the purpose of promoting a spirit of better acquaintance amongst all friends of the Church, lay and clerical, in town or country. The president elected was Mr. A. Dupont Parker of Trinity Memorial Church, Denver, the vice-presidents were Mr. Thomas S. Rattle, St. John's Cathedral; Mr. William C. Sturgis, St. Stephen's, Colorado Springs; Mr. S. V. Rathorn, St. John's, Boulder; secretary, Mr. Robert M. Simon, St. Mark's, Denver, and treasurer, Mr. J. S. Williams, St. Stephen's, Denver.

DATE SET FOR CONSECRATION OF VERY REV. G. A. BEECHER.

THE CONSECRATION of the Very Rev. George A. Beecher to be Bishop of Kearney has been fixed for St. Andrew's Day at Trinity Cathedral, Omaha, Neb. The Presiding Bishop will be chief consecrator and will be assisted by the Bishop of Nebraska and Bishop A. R. Graves. Bishop Garrett, formerly of Omaha, has been invited to preach the sermon and the Bishops of Iowa and Kansas will act as presenters, the attending presbyters being the Rev. R. B. H. Bell of Des Moines, Iowa, and the Rev. C. F. Chapman of North Platte, district of Kearney.

ARCHDEACONRY AND CONVOCATIONAL MEETINGS.

THE ARCHDEACONRY of Jersey City (diocese of Newark), met in St. John's Church, Jersey City Heights, on November 7th. The parishes and missions in Hudson, Bergen, and Passaic counties were well represented by their clergy and lay delegates. The Ven. Wm. R. Jenvey, D.D., presided; the rector, the Rev. George Hadley, welcomed the members, and, with the assistance of the ladies of the parish, entertained the visitors at supper. There was a short business session in the afternoon, after which the Rev. Gilbert M. Foxwell gave impressions of the General Convention. The first of two discussions were opened on "The Church's Work Among Girls." The Rev. George D. Hadley, the Rev. D. Stuart Hamilton, and the Rev. George P. Armstrong spoke of phases of the work. Most interesting speeches on "The Church and Socialism" were made by Bishop Lines, Rev. Edmund J. Cleveland, Rev. Howard C. Robbins, and others of the clergy and laity. After the election of Rev. Edwin T. Lewis as secretary of the archdeaconry for the third time, a recess was taken. In St. John's Church a special service was said by the rector, and the Rev. Charles T. Walkley, rector of Grace Church, Orange, N. J., preached the sermon, which was an appeal for Christian unity. Bishop Lines spoke of matters affecting Church Extension in the diocese and beyond. Rev. Francis W. Kirwan, rector of the Church of the Mediator, Edgewater-on-Hudson, recited experiences and needs of the mission work in and about historic Fort Lee, and the Rev. August Ahrens and Mr. Kirwan pleaded for adequate churches and other needed buildings.

THE CONVOCATION of Providence, R. I., held its autumn meeting on November 9th, in the little mission church of the Holy Nativity, Thornton. The whole atmosphere of this church is full of sweet memories of the zeal and devotion of the late Rev. Thomas Henry Cocroft, sometime rector of the Church of the Messiah, and of the faithful labors of the Sisters of the Holy Nativity, who started the mission in a barn nearly twenty years ago. The mission at the present time is in charge of the Rev. E. F. Toll. The convocation was presided over by the Rev. Charles A. Meader. Interesting reports were read by the priests in charge of the mission parishes and the general missionary himself gave a fine description of the work he is doing in the rural districts. In the evening a service was held in the church, with plenty of missionary enthusiasm, when the Rev. Alva E. Carpenter of Manton, and the Rev. Dr. Fiske of Providence made addresses telling of the missionary side of General Convention.

THE ALTOONA Archdeaconry, diocese of Harrisburg, held its initial session in St. Luke's Church, Altoona, on Tuesday evening, November 8th. Addresses were made by the

Rev. Franklin T. Eastment, the Rev. Amos Goddard, and by the Bishop of the diocese. A very interesting incident in connection with the service was the presentation of a class of thirteen persons, seven women and six men, to the Bishop for confirmation. The class was presented by the Rev. Edmund H. Oxley, colored missionary of the diocese. This is the first confirmation class of colored people in Altoona, the mission of St. Barnabas having been organized only a few months ago. After a celebration of the Holy Communion on Wednesday morning a business session was held, and in the evening a special missionary service. Addresses were made by the Rev. Robert F. Gibson and by the general missionary.

THE HARTFORD (Connecticut) Archdeaconry held its autumn meeting in Grace chapel on November 3d, with a large attendance of both clergy and laity. In the afternoon the Rev. John J. McCook, D.D., made an address on "How Can the Minister Serve His Community Best?" The second topic was treated by two laymen, Mr. Robert Porteous and Mr. E. M. Roszelle, who read papers upon "How Can the Minister Help to Maintain Cordial Relations Between the Employer and the Employed?" These papers were followed by a discussion of the topic, in which both clergymen and laymen took part. In the evening there was a missionary mass meeting, at which the Rev. Louis I. Belden was the principal speaker. The Archdeacon, the Rev. J. A. Biddle, made the closing address.

THE AUTUMN meeting of the Convocation of Nashville, Tenn., was held November 12th at Trinity Church, Clarksville. The convention sermon was preached by the Rev. E. A. Bazett-Jones of the Church of the Advent, Nashville, and addresses on General Missionary work of the Church and missionary life of the parish were made by the Rev. F. J. McCloud and the Rev. S. C. Hughson, O.H.C. Topics discussed were Missionary Work of the Convocation, by the Archdeacon and the Rev. W. S. Claiborne, and "What Phase of Church Teaching Should be Most Emphasized in Present Day Preaching" by Rev. W. B. Capers, Rev. A. H. Noll, and Rev. A. L. Seiter. The Rev. H. J. Mikell of Christ Church, Nashville, was elected dean.

THE AUTUMN meeting of the Fourth District convocation, diocese of Central New York, met in Christ Church, Oswego, N. Y. (Rev. R. H. Gesner, rector), October 25th and 26th. At the Tuesday evening meeting Dean Rose made his report, telling of the missionary advance in the district. The Rev. Rozelle J. Phillips, rector of All Saints' Church, Syracuse, preached a sermon on "The Missionary the Interpreter of History." The Wednesday meeting was in connection with a meeting of the Woman's Auxiliary of the district, the preacher being Rev. F. W. Eason of Watertown. In the afternoon a paper, "Some Problems in Christian Work," was read by Rev. G. C. Wadsworth of Fulton.

THE SANDUSKY (Ohio) Convocation was held at St. Paul's Church, Fremont, October 25th and 26th, being opened by a celebration of the Holy Eucharist. At the business session the Rev. W. A. Thompson spoke on "The Borderland Beyond Death" and the Rev. Kong Yin Tet told of Chinese mission work in Honolulu. During the afternoon the Rev. Thomas Jenkins read an excellent paper on the Rev. John Stockton Littell's recently published book, *The Historians and the English Reformation*, which proved one of the most interesting of the session, and the Rev. W. E. Hull spoke on the outlook for Christian unity. The Rev. J. S. Young was elected dean.

AT THE Southern Convocation of the diocese of Michigan, held in St. John's Church, Clinton, November 2d, the Rev. Dr. Tatlock of Ann Arbor introduced the subject of Social Service with a paper on "The Individual and Society." He traced the growth of modern individualism, which, he said, began in the struggle of individual liberty, and is simply individual liberty perverted to self interest, whereas the proper object of individual liberty should be the service of others. He argued that the Church should lead in the new social movement, her failure to do so in the past having cost her the great mass of the working people.

THE DOVER (Del.) Archdeaconry held its annual meeting in All Saints' Church, Delmar. At a missionary service held the first evening the Rev. Thomas P. Maslin of Wu Hu, China, made an address on "The Needs of China." There were celebrations of the Holy Communion on Thursday at 7 and 10:30 A. M. That evening a memorial window to the Rt. Rev. Alfred Lee, D.D., first Bishop of Delaware, was dedicated by Bishop Kinsman. The window was a gift of Miss French of Boston, and its subject is "The Good Shepherd."

THE 311TH annual meeting of the Eastern Convocation of Massachusetts was held at All Saints' Church, Brookline (the Rev. Dr. Addison, rector), on Wednesday, November 9th. The preacher at the Holy Communion was the Rev. Dr. E. S. Rousmaniere of St. Paul's Church, Boston. In the afternoon there was a conference on the question, "Are There Too Many Ministers?" the discussion being opened by Dean Hodges. There was a large attendance of clergy and laity. The business session followed the morning service.

BEQUESTS TO THE CHURCH.

THE WILL of Mrs. Elizabeth Price of Troy, N. Y., has just been field. Among beneficiaries are the Rev. Henry R. Freeman, rector of St. the Rev. Henry R. Freeman, rector of St. John's Church, Troy, $10,000; St. John's Church, $15,000; Samaritan Hospital, $10,000; Troy Orphan Asylum, $5,000; Church Home, $2,500; Day Home, $2,500, and St. Mary's Church, Luzerne, $2,500.

THE LATE Gen. Henry L. Chipman of Detroit, Mich., left an estate of $41,000, of which he bequeathed $1,000 to the Rev. John McCarroll, M.D., long time rector of Grace Church, and after certain bequests to relatives left a considerable residuary legacy to St. Luke's Hospital and Church Home, Detroit.

THE BOYS' SCHOOL and the vestry of old St. Paul's parish, Baltimore, are each bequeathed $500 by the will of Miss Elizabeth Manigault Morris, who died September 23d at Bad Nauheim, Germany.

MATERIAL IMPROVEMENTS.

A MASSIVE hand carved altar and reredos, the work of the American Seating Co., have been placed in St. Luke's, Salisbury, N. C., as a memorial to the late Rev. Dr. Murdock, who served the parish as rector for thirty-seven years. The seating capacity has been doubled and new pews have been installed. Ten memorial windows have been given, also a high pulpit, choir stalls, and an elaborate chancel rail. Eucharistic and vesper lights and vases have been given as memorials. Last Sunday a vested choir was heard for the first time. Three additional Sunday school and choir rooms have been added between the church and the chapter house and these all are connected by a cloister. In the midst of this activity on the part of the parish the rector, the Rev. Thaddeus A. Cheatham, has been compelled to present his resignation, in order that he may give his wife, who is suffering from nervous prostration, the benefit of change and rest. They will spend the winter at Pinehurst. The Rev. Frank J. Mallett of Sharon, Pa., has been called to the rectorship of St. Luke's parish.

A LARGE congregation was present in St. Margaret's chapel (St. Jude's parish), Brooklyn, on Wednesday evening, November 2d, when a new oak altar was dedicated by the Rev. Clarence M. Dunham of St. Mary the Virgin's parish, Manhattan. A sermon on "Worship" was preached by the Rev. Henry S. Sizer, rector of St. Jude's. A new organ has been placed in the chapel and will soon be dedicated.

ST. STEPHEN'S CHURCH, Fourteenth street, Washington, D. C., has been growing so substantially in its membership that plans for considerably enlarging the building have been made, and contracts are now ready to be signed. The plans call for an expenditure of about $26,000. The present building consists of chancel, transepts, and two bays of the nave, which were erected in 1895 at a cost of $30,000. The new addition will bring the building to its full limit westward.

SERVICES are now being held regularly in the crypt of Christ Church, Schenectady, N. Y. Work has been begun on the new rectory which is to face State street alongside the church. It will be of pressed brick and stucco, and is estimated to cost about $8,000. A layman of the diocese, not a resident of Schenectady, who wishes to remain unknown, is giving $5,000 for the rectory, and the parish undertakes to raise the remainder.

QUITE RECENTLY improvements have been made in the sanctuary of the House of Prayer, Newark, N. J., out of the income of a fund bequeathed for such purposes by the late Sarah Fawcett. New altar steps in stone and marble and a stone altar-rail have been added.

GREAT CELEBRATION IN MILWAUKEE PARISH.

ST. JAMES' PARISH, Milwaukee (Rev. Frederick Edwards, rector), is devoting this week to a very thorough celebration of its sixtieth anniversary, in connection with which the attempt is made to raise at least a considerable part of an endowment of $100,000. Such a fund was commenced on Sunday by a subscription of $35,000 from Mrs. W. A. Holbrook, and it is confidently expected that much more will be raised during the week.

The celebration began with the usual services of Sunday, the Bishop preaching at the high celebration, a children's service being held in the afternoon and a choir festival in the evening. The splendid work of the organist and choirmaster, Mrs. Charles E. McLenegan, was especially manifest at the latter service, and crowds throughout the day attested the value of the parish to the city. The historical pageants and other forms of celebration began on Monday, in spite of untoward elements without, according to the programme already printed. A week of continuous enjoyment, with hard work distributed among a great number of willing workers, is promised. A most attractive Souvenir Programme of forty-eight pages, containing many illustrations, has been issued.

PROMINENT DETROIT CHURCHMAN PASSES AWAY.

THEODORE H. EATON, for thirty years past one of the most prominent of Michigan Churchmen, died on Sunday, November 6th, at the age of 69 years. He was a deputy to the recent General Convention, but was obliged to retire early in its sessions. He was

not known by his friends to be seriously ill, and his loss was a distinct shock in Church and business circles. He led in the up-town movement of St. Paul's Church, in which he succeeded his father as warden and built for that Church the present stone chapel, seating about 600 persons, at a cost of $70,000, as a memorial of his mother. How large his more recent gifts have been to the new St. Paul's now in process of completion, and to cost some $250,000, is not known. The Church has been accepted and named by the Bishop as his Cathedral.

The Bishop, Canon McCarroll, and the Rev. S. A. Huston, assistant at St. Paul's, officiated at the burial service in St. Paul's chapel. Twelve clergymen in vestments occupied the choir seats. Six of Mr. Eaton's employes acted as pall-bearers, the vestrymen of St. Paul's as honorary pall-bearers. The Rev. Dr. Marquis, rector of St. Paul's, took no formal part in the service but was with the mourners. Mr. Eaton's widow is a sister of the late lamented Dr. Clark, long rector of St. Paul's, and afterwards secretary of the Fifth Department.

DEATH OF TWO VENERABLE NEW JERSEY PRIESTS.

A press dispatch from Plainfield, N. J., tells of the death on the morning of November 12th of the Rev. Dr. J. P. Taylor, at the of 92 years, the cause being stated as general debility. He was a native of Glastonbury, Conn., and was a graduate of Trinity College, Hartford, which conferred on him a D.D. in 1888, and of the General Theological Seminary, New York City. Bishop Brownell ordained him to the diaconate in 1846 and to the priesthood in 1847. He had occupied charges at Hartford, Pittsburgh, Pa.; New Brighton, Pa.; Stamford, Conn.; Camden, Plainfield, and Middletown, N. J. He founded the Kenwood School, New Brighton, Pa., and was its headmaster for twenty years. He also built St. Winifred's church, Creamer Hill, near Camden. The wife and one son survive him.

The Rev. Cornelius Stevenson Abbott, the venerable rector of Christ Church, Belleville, N. J., died suddenly at the rectory on Saturday evening, November 12th, aged 80 years and one day. On the coming New Year's day Mr. Abbott would have completed thirty-five years as rector of this parish. On June 29, 1907, he celebrated the fiftieth anniversary of his ordination. Mr. Abbott was born in Philadelphia. After graduation at Kenyon College he was ordained by Bishop McIlvaine. Having ministered at Warren, Ohio, and Alton, and Evanston, Ill., he went to the Belleville parish. For some years he served the diocese as Archdeacon of Newark; at the time of his death he was an examining chaplain, and an enthusiastic member of the Newark Clericus and the Paterson Clericus. He is survived by a daughter, Miss Emma Abbott, and a son, the Rev. Cornelius S. Abbott, Jr., of Washington, D. C.

CHRIST CHURCH, SOUTH BARRE, MASS., CONSECRATED.

The owner of the Barre Woolen Mills, South Barre, Mass. (Francis Willey, Esq., of Blythe Hall, Nottinghamshire, England), has built for the people there a fine church, complete in every respect, named Christ Church. It was consecrated on Saturday, November 12th, by Bishop Vinton in the presence of a congregation that crowded the building, ten of the clergy from all parts of the diocese being present. The papers transferring the property were read by Mr. F. Vernon Willey, son of the generous donor. The Rev. C. J. Sniffen, diocesan missionary, read the sentence of consecration. Morning prayer was said by the Rev. David Sprague of Clinton, and the Rev. Mr. Chase of Ware reading the lessons. At the Communion service the Bishop was assisted by the diocesan missionary, the Rev. Henry Hague of Worcester, the Rev. Mr. Short, and the Rev Mr. Hill, chaplain to the Bishop.

The building was designed by Mr. R. Donald Thompson, one of the communicants. The following gifts have been, or soon will be, placed in the church: Brass cross and vases, given by Colonel William A. Gaston of Boston; festal lights by Miss Hopkins and Miss Weeks, Eucharistic lights by the Misses Stebbins, an eagle lectern by Mr. F. V. Willey, who represented his father at the consecration. The new church has a basement, containing Sunday school room and other accommodations. It is of field stone; the church proper is built of wood. The seating capacity is about 250. A fine clock has been placed in the tower. At the consecration service an offering of over $75 was taken up for diocesan missions.

CORNERSTONE LAID IN ORANGE, N. J.

The cornerstone of a new chapel for colored people in Orange, N. J., was laid on the afternoon of November 6th by Bishop Lines. Addresses were made by the Rev. Charles T. Walkley, rector of the parish of Grace Church; Rev. J. L. Taylor of Newbern, N. C.; Rev. George M. Plaskett, minister in charge of the mission; William M. Franklin, senior warden of Grace Church, and others. The building is located on a good lot, Centre and Pierson streets; the cost will be about $9,000. Several years ago missionary services were established by Grace Church clergy and the mission was named Epiphany chapel A new and larger building was demanded by success.

ALBANY.

W. C. Doane, D.D., LL.D., D.C.L., Bishop.
R. H. Nelson, D.D., Bp. Coadj.

Rector's Anniversary at Cambridge—Two Church Clubs Meet.

On the evening of October 26th a reception was tendered to the rector of St. Luke's Church, Cambridge, by the congregation to celebrate his tenth anniversary as rector of the parish. The congregation presented the rector and his wife with a costly gift. A gift of money and the whole expense of the reception were from the generous benefactor to whom St. Luke's owes so much of its beauty and its maintenance.

The Men's Club of All Saints' Cathedral, Albany, held its annual dinner on the evening of November 9th. Bishop Nelson was toastmaster, and the speakers were Supreme Court Justice W. P. Rudd, Rev. C. W. Babcock of Troy, the Rev. R. H. Brooks, and Canon Brookman.

There was a large attendance of the members of the Churchmen's League at St. John's parish house, Troy, on the evening of October 28th. An address on "The General Convention at Cincinnati" was delivered by Rev. Dr. Edgar A. Enos.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Daughters of the King Meet—Annual Service at Prayer Book Cross.

The annual meeting of the local Assembly of the Daughters of the King was held in St. Luke's Church, San Francisco, on Saturday, October 29th. This date was locally fixed to commemorate the first landing of Bishop Kip on the shores of California. After the Eucharist, at which nearly all the chapters within reach were represented, luncheon was served in the guild room. At the business session Mrs. S. L. Abbott (president) was reëlected, as were most of the other officers. Reports were made by the various chapters showing life and a healthy growth. The great work of this order in California is the rest-room for working women, at which the receipts at the cash register during the year have been somewhat more than $6,000.

The annual service at the Prayer Book Cross in Golden Gate Park, San Francisco, was held on Sunday, October 30th. This is the commemoration of the first use of the Prayer Book on American soil. The address was by the Rev. Cecil Marrack, rector of St. Stephen's Church, San Francisco.

CENTRAL NEW YORK.

Chas. T. Olmsted, D.D., Bishop.

Ground Broken for Church at Phoenix—New Mission in North Syracuse—Progress at Oriskany Falls.

Ground was broken, with a formal service, for the new church of St. John's, Phoenix, October 28th, the rector, the Rev. Walter E. Jones of Syracuse, officiating, assisted by several brethren.

A new mission has been started in North Syracuse, the old see city of Bishop Huntington. Just at present it is called the "Salina" mission.

Excellent progress, both spiritual and material, is being made by the Church of the Good Shepherd, Oriskany Falls. The interior of the chancel has been renovated, the altar has been raised, space has been added for the choir, a sacristry has been built, and the old vestry room has been converted into a pretty chapel. Several memorial gifts have recently been made, including altar cross and credence.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Condition of the Cathedral.

Disquieting words have been circulated through the daily press of Denver to the effect that the western walls and towers of the new Cathedral of St. John are subsiding. This is true to the extent of about an inch and a half, a very slight subsidence and perfectly normal but made noticeable because the sinking has been uneven owing to the fact that a portion of the western wall rests upon concrete. The western towers are to be reinforced by cement, which is to be poured under the foundations and strengthened by steel rods.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Diocesan Church Club Meets.

The Church Club of the diocese held a very interesting meeting on the evening of November 10th in Hartford. The Bishop of Western Colorado was the guest of honor. The president of the club, Mr. H. H. Heminway, introduced the speakers. The Bishop of Connecticut was one of the speakers, and reports were made of incidents at the General Convention and of the Convention of Church Clubs in Portland, Maine. A committee on missions was appointed, with the purpose of bringing the club into closer touch with the missionary life of the Church.

DELAWARE.

Frederick Joseph Kinsman, D.D., Bishop.

Mission at Marshallton—Notes.

A combined mission for St. James' and St. Barnabas' parishes is being held in Marshallton, in St. Barnabas' church, the missioner being the Rev. John Rigg. It began on Sunday, November 6th, with the Holy Communion, and will close with the same service on November 17th.

On November 6th, in St. Andrew's, Wilmington, at the suggeston of the Consumers' League of Delaware, the rector held a service

for social workers and other persons interested in social service. The Rev. H. W. Wells preached the sermon. St. Andrew's is maintaining a Sunday afternoon kindergarten free for all children between three and seven years of age.

ST. PHILIP'S, Laurel, now has a parish paper, published by the rector.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Anniversary at Sheboygan Falls.

THE TWENTY-FIFTH anniversary of the Rev. Newell D. Stanley as vicar of St. Peter's Church, Sheboygan Falls, will be appropriately observed on November 14th and 15th, the religious services being followed by a banquet at the Woodman opera house.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Excellent Prospects at Quarryville—Personal.

AT A SERVICE recently held in Quarryville, Lancaster county, in the town hall over 200 people greeted the Bishop. At the close an earnest desire was expressed on the part of many that services be permanently established at that place. Arrangements were made for the purchase of a lot 50x183 feet by a committee under the leadership of the Rev. J. C. Skottowe. As soon as the property is freed from incumbrance it will be conveyed to the trustees of the diocese.

THE Rev. JAMES W. DIGGLES has been appointed examining chaplain for the Archdeaconry of Williamsport in place of the Rev. E. J. Haughton, who has removed from the diocese.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Memorial Service at Indianapolis Cemetery.

ON THE afternoon of All Saints' Day, Bishop Francis and the clergy of the city of Indianapolis held a memorial service at Crown Hill cemetery. The main part of the service was held at the grave of Bishop Upfold, under a tent erected by the cemetery authorities. Flowers were then placed upon the graves of Bishop and Mrs. Upfold, and every grave visited was similarly decorated by friends.

IOWA.

T. N. MORRISON, D.D., Bishop.

Notes and Personals.

THE RT. REV. DR. KEATOR, former rector of St. John's, Dubuque, visited that parish on his return from the General Convention, addressing the Woman's Auxiliary and the Fellowship Club and preaching at the All Saints' Day service.

THE Rev. JOHN A. STAUNTON, JR., was the guest of honor at a meeting of The Fellowship Club of St. John's parish, Dubuque, on the eve of All Saints', when he delivered a splendid address descriptive of his work in the Philippines. On the afternoon of the same day he addressed the women of St. John's, and at another hour the children of the parish.

DURING THE vacation season past a number of improvements have been made in Christ Church, Waterloo. The organ was thoroughly repaired and made over, moved to another position in the chancel, and an electric motor installed. This was done at a cost of some $500.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Condition of St. Ann's Parish, Brooklyn—Autumn Meeting of Diocesan Social Service Committee—Death of Miss C. A. Hagner

THE YEAR BOOK of St. Ann's parish, Clinton street, Brooklyn, which has recently been issued, contains a most encouraging letter from the rector, the Rev. C. Campbell Walker, and shows the parish to be in good condition in every way. There are reported: baptisms, 22; confirmed, 46; marriages, 20; burials, 28; communicants last reported, 978; unknown, 700; added during the year, 68. The treasurer, Mr. Thomas M. Halsey, reports that with a balance on hand May 1, 1909, of $712.18, the receipts from all sources during the year were $18,042.84, as against $17,616.30 the previous year. The expenditures were $17,829.76. The proceeds of special collections during the year were given to foreign, domestic, and diocesan missions, and amounted to $4,488.81. The envelope pledge system brought in $3,600; the endowment fund amounts to about $79,000.

THE SOCIAL SERVICE committee of the diocese held its first meeting of the fall on October 31st at the Hamilton Club. The committee is composed of ten clergymen and ten laymen: the Bishop of the diocese is president. Its purpose is to carry into effect any measures recommended by the diocesan convention for the betterment of social conditions in the diocese. The Bishop spoke at this meeting of the work already accomplished by the committee and expressed his opinion that the creation of the committee had been justified by the action of other dioceses in following the example set by Long Island. On the suggestion of the Rev. John Howard Melish it was decided to try during the coming winter to organize special social service leagues or committees in as many as possible of the parishes in the diocese. The subjects of better care and accommodation for the aged people and incurables, violations of the Sunday laws, and the need for more adequate facilities for the treatment of delinquent colored girls also came before the committee.

MISS CHARLOTTE A. HAGNER, a daughter of the late Judge Henry I. Hagner, died at her home in Jamaica, L. I., aged 80 years. She had been a communicant of Grace Church, Jamaica, for sixty-two years.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Church Club Hears Convention Deputies—Conference on Sunday School Work.

A CONFERENCE on Sunday school work was held in New Orleans two nights, November 7th and 8th, at the call of the diocesan Sunday School commission. The conference opened with a service on Sunday evening, November 6th, at St. Paul's Church, at which time addresses were made by the Bishop, Dr. Barr, and the secretary of the commission, the Rev. Gardiner Tucker. On Monday and Tuesday nights the discussions were opened by different laymen. It is a matter of much thankfulness to know that a new interest has been awakened in Sunday school work. Quite a number of the parishes have new graded schools, planned for the most part after the scheme adopted by the New York Sunday School Commission.

UNDER the auspices of the Church Club a meeting was held in Trinity Church parish house, New Orleans, November 2d, to which the public generally were invited to hear addresses from the deputies to the General Convention. Mr. Orloff Lake presided.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Retreat for the Clergy at Portland.

A TWO DAYS' retreat for the clergy of the diocese west of Bangor was held by the Bishop at Portland, beginning on the night of All Saints'. There were fourteen priests in attendance. The Bishop's subject was "The Presence of God." The addresses were of a very high order, and were most helpful to all who were privileged to hear them. The closing service was held in Emmanuel chapel of the Cathedral. The celebrant was the Bishop, and the sacred ministers were the Rev. Messrs. Vernon, Nicholson, Roberts, and Wood. The *Te Deum* was sung by a choir of four priests. The Bishop was vested in cope and mitre, and the service to the end was of a most impressive character.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
JOHN G. MURRAY, D.D., Bp. Coadj.

L. M. M. Convention—Choir Vested at Catonsville—Deaths Among the Laity—B. S. A. and Other News.

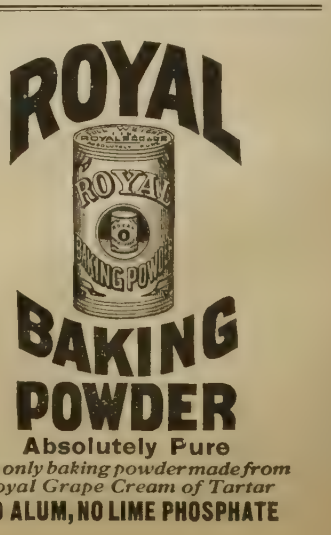
THE FALL and winter campaign of the L. M. M. in Maryland was inaugurated with a two-days' convention in Annapolis October 29th and 30th. The convention opened with a banquet. Meetings were also held Sunday afternoon and evening, the Bishop of Atlanta and Mr. W. F. Cochran being among the speakers.

FOR THE first time in its history the choir of St. Timothy's Church, Catonsville, Baltimore county, was vested on Sunday, October 30th. On the evening of All Saints' Day was held the annual meeting of the Men's Association of the Church.

THE Brotherhood of St. Andrew of the Memorial Church, Baltimore, has recently inaugurated a "mid-week meeting for men." Another important step in the programme of the work of this parish is the securing of the services of a parish visitor, Miss Evelyn A. Taber, a recent graduate of the Church Training and Deaconess House of Philadelphia, who has already entered upon her duties.

IT HAS been decided to organize a ward of the Confraternity of the Blessed Sacrament at Mount Calvary Church, Baltimore.

COLONEL JAMES HOWARD died November 1st at his home in Baltimore, aged 78. He was a grandson both of Col. John Eager Howard of Revolutionary war fame, and of Francis Scott Key, author of the "Star Spangled Banner." He had served as an officer both in the United States and Confederate



States army, and also as adjutant-general of Maryland and colonel of the Seventh Maryland Regiment. The funeral services were held on November 3d, Rev. J. H. Eccleston, D.D., officiating, the interment being in old St. Paul's burying ground.—MRS. SARAH KEMP RHETT, widow of Charles H. Rhett, died at her home in Baltimore November 8th, after a lingering illness. She was a daughter of the late Judge Kemp of Baltimore and a grand-daughter of Rt. Rev. James Kemp, D.D., the second Bishop of Maryland. The funeral was held on November 10th, Rev. J. H. Eccleston, D.D., officiating.

THE MISSION of St. Philip's, Highlandtown, Baltimore county, shows steady progress in face of many adverse circumstances. The buildings are not well situated, and when the present priest in charge, Rev. J. Luther Martin, went there, about three years ago, he found merely the shell of a single building, with walls, ceilings, and cellar unfinished. Since then the building has been finished and furnished, a basement dug, and a rectory built, much of the work having been done by the volunteer manual labor of members of the mission. The cost of the work has been met largely by the people themselves, although they are far from being well-to-do. During the past summer several material improvements have been made.

BY THE loving labor of the Bishop's Guild and the Woman's Auxiliary most of the once "silent churches" in the diocese are now kept open. There were fourteen such churches when Bishop Paret began his episcopate.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Annual Meetings of the Church Temperance Society and the Free Church Association—Other Items of Interest.

THE ANNUAL public meeting of the Church Temperance Society was held at Trinity Church, Boston, on the evening of Sunday, November 6th. Bishop Lawrence presided, and the other speakers were the Rev. Dr. H. P. Lyman-Wheaton, organizing secretary of the New York department of the society; the Rev. Dr. Mann, rector of the parish, and the Rev. Francis E. Webster of Christ Church, Waltham. The annual business meeting of the society was held the following day in the parish house of St. Paul's Church.

THE ANNUAL meeting of the diocesan branch of the Free Church Association was held at the Diocesan House, Boston, on November 7th. In the report of the Executive committee the chairman, the Rev. Dr. William C. Winslow, stated that the number of free churches, chapels, and missions in the diocese was now 79 per cent. of the entire number of places of worship. Last year it was reported that the number of free sittings was 35,146; this year the number is 36,176. The proportion of free to rented sittings is nearly two and one-half to one. Including the missionary dioceses of the United States there are 89 per cent. of the entire sittings in the Church free. The old officers were reëlected.

A JUNIOR chapter of the Brotherhood of St. Andrew was organized at St. Paul's Church, Boston, on Sunday after the morning service.

THE Rev. HENRY BEDINGER, rector of St. Peter's Church, Salem, has just concluded a successful ten days' mission for Emmanuel parish, New Castle, Del.

THE MATRICULATION service at the Episcopal Theological School, Cambridge, was held on the afternoon of All Saints' Day in St. John's chapel. The preacher was the Bishop of Oregon.

THE MANY friends of the Rev. Dr. William Copley Winslow of Boston will regret to learn that he finally has been obliged to enter

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The portion of the volume prior to this section consists of the Preface by the Bishop of Southwark (now Rochester), the Kalendar, including the English Black-Letter Days, certain Tables, etc.; and the Collects, Epistles, and Gospels for the Sundays.

Following the Liturgy come, first, the Collects, Epistles, and Gospels for Saints' Days, and for Ordination services.

Last of all, with its distinct Title Page, showing that it is not a part of the Book of Common Prayer, comes "Additional Collects, Epistles, and Gospels for the Proper of Seasons, the Proper of Saints, the Common of Saints, and Special Occasions." These special orders are from approved Anglican sources, each of which is stated. These would, for the most part, require the authorization of the Bishop in any Diocese before they could lawfully be used. Among them are the following:

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a private hospital for treatment for his eyes. Dr. Winslow has long suffered from failing eyesight and lately the blindness has been coming upon him in very marked form.

THE Rev. ARTHUR W. MOULTON, rector of Grace Church, Lawrence, though back in his parish after a prolonged illness, has not fully recovered his health, and he is thinking of taking a long leave of absence and going to Arizona, where he would engage in mission work.

THE Rev. ALLEN GREENE, back at his labors at St. Paul's Church, Peabody, after a severe illness, has had the satisfaction of having the parish house freed from a long standing debt, which has just been accomplished with the hearty coöperation of his parishioners.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Rev. Charles Peabody in Milwaukee—Rectory Burglarized.

THE Rev. CHARLES W. PEABODY, who has just returned from Alaska, preached a missionary sermon at St. Paul's mission house Sunday night, November 6th. Rev. N. W. Heermans of St. Luke's, Bay View, and Rev. Alfred Bell of St. Mark's, South Milwaukee, who has just returned from England, assisted in the service. Mr. Peabody gave a great many interesting events of his life in Alaska and also of the work of the Church among the Indians. He assisted Mr. Schroeder, city missionary, on Thursday at the Alms House, Wauwatosa, speaking to the inmates about Alaska. Mr. Peabody was also at St. Luke's, Bay View, last Sunday morning and gave a missionary address. He assisted Mr. Schroeder in the afternoon at the Industrial School for Girls, speaking at Christ Church again in the evening.

THE RESIDENCE of the Rev. C. H. Linley, rector of St. Stephen's Church, Milwaukee, was burglarized last Sunday night during Evening Prayer and jewelry valued at over $700 was taken. The thieves overlooked $495 in bills which was in the same box. Among the stolen jewelry was a gold cross, set with diamonds, which was particularly highly valued by Mr. Linley as a gift from former parishioners. A gold watch and chain, valued at $125, two rings set with rubies valued at $75 and other jewelry valued at $122 comprised the total. So far no clue has been found that may lead to the apprehension of the thieves.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Personal Notes.

THE Rev. C. C. ROLLIT, secretary of the Sixth Department, gave a luncheon at the University Club, Minneapolis, in honor of Bishop Keator. About a dozen of the local clergy were present.

THE SYMPATHY of the diocese is extended to the Rev. Messrs. Purdy and Crump, who have recently been bereaved by the death of their wives.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Diocesan Organizations Commence Earnest Work—Chapel Opened at Grandview—Memorial to Rev. Lewis Cameron—Other Items.

THE VARIOUS diocesan and general organizations have begun the working year with vigor. The Board of Missions and Church Extension, and the Cathedral Chapter, met in the diocesan rooms on Wednesday, November 2d. On the evening of the same day the Church Club of the diocese met at the House of Prayer parish hall, William Fellowes Morgan, presiding. These meetings were well attended.

FOR THE first time since the erection of the Archdeaconry of Morris, a joint meeting of the Archdeaconries of Essex and Morris will be held in Calvary Church, Summit, at the invitation of the Rev. Walker Gwynne, rector.

ON THE afternoon of Sunday, October 30th, the new chapel and parish building at Grandview on the Palisades was opened for divine service and work. It is associated with Grantwood under Rev. E. T. Lewis, and has cost all together some $7,000. It has been put in its place as a memorial of Rev. Arthur S. Mann of the Chinese mission, who lost his life endeavoring to save the life of his college friend and fellow-missionary in 1907. Beside the addresses of the Bishop and Archdeacon Jenvey, three classmates of Mr. Mann at Yale, 1899, spoke of him: Rev. Edwin T. Lewis (minister in charge), Rev. Howard C. Robbins of Englewood, and Mr. Guy M. Carleton of New York City.

THE CAMERON Field committee of South Orange has secured subscriptions of over $9,000, a five-acre plot of ground has been paid for, and improvements made on it. The whole is to be a memorial to Lewis Cameron, late rector of the Church of the Holy Communion and Archdeacon of Newark.

UPWARDS of 350 men of St. Paul's Church, Paterson, N. J., gathered at a banquet Thursday night, November 3d, to mark the fifteenth anniversary of the rectorship of the Rev. D. Stuart Hamilton. Speeches were made by Bishop Lines, Vivian M. Lewis, Mayor McBride, Judge Scott, and others. The parish has grown rapidly during the present rectorate, and now ranks among the strongest in the diocese. The Sunday school and the Girls' Friendly Society in the parish are especially strong numerically and otherwise.

MRS. FANNY E. MCVICKAR, widow of the Rev. William A. McVickar, died suddenly at Morristown, N. J., on Friday, November 11th, in the eighty-third year of her age. Funeral services were held in St. Peter's Church, Morristown, on the following Sunday afternoon.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Post-Convention Meeting, B. S. A.

THE POST-CONVENTION meeting of the Central New Jersey Local Assembly of the B. S. A. was held at Trinity Church, Red Bank. Owing to the very bad weather and the poor

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railroad facilities, the attendance was only about forty. Chapters at Red Bank (Trinity), Holy Cross, Plainfield, Grace, Elizabeth, and St. Mark's, West Orange, were represented at the meeting, which was presided over by Mr. J. Wesley Hegeman. The Nashville convention was described by J. Lees Sidman, one of the delegates from the Newark Local Assembly, and by Franklin H. Spencer. The annual meeting is to be held in Grace Church, Elizabeth, on November 29th.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Resignation of the Rev. Dr. R. W. Grange—To Discuss Economics—Missions Study Class Meets at Allegheny—Other Items.

ON ACCOUNT of ill health the Rev. Robert Waddington Grange, D.D., has resigned the rectorship of the Church of the Ascension, Pittsburgh, which he has held since 1889, and has been elected *rector emeritus* of the parish. During his incumbency the list of communicants has grown from less than a hundred to 403; the massive stone church has been erected, and during the last two years the spacious stone parish house in harmony with the church, and connected with it, has been built, and furnished in handsome style.

ON THE evening of November 13th a series of discussions on economic, social and civic questions was inaugurated, to be held on successive Sunday evenings in the parish house of Trinity church, Pittsburgh, immediately after the close of Evening Prayer in the church. The first was conducted by the rector of the parish, the Rev. Dr. Arundel. Other speakers are to be the Bishop of Michigan, the Rev. J. J. Cogan of Fall River, Mass., Mayor Whitlock of Toledo, and Mr. Charles F. Weller, general secretary of the Associated Charities of the city.

THE MISSIONS Study Class under the direction of the Pittsburgh branch of the Auxiliary held its November meeting on the 10th, at Emmanuel parish house, Allegheny. The general subject of study for the year is "The Church's Mission to the Mountaineers of the South." The topic for the day was "The Southern Mountaineers," treated in papers by Mrs. Arthur G. Burgoyne of the Church of the Redeemer and Mrs. Watkins of St. Stephen's Church, Wilkinsburg. Mrs. Wetmore of Christ School, Arden, N. C., talked in an interesting way about the work being accomplished by the school.

THE FALL meeting of the Daughters of the King took place on Friday, November 4th, at Calvary Church, Pittsburgh. The afternoon was spent in listening to the report of the delegate to the convention of the order in Cincinnati, Miss Rose E. Edsall, and a general conference was conducted by the Rev. D. L. Ferris.

THE PITTSBURGH Assembly, B. S. A., held its annual meeting on October 27th, in Trinity parish house. The Rev. A. C. Howells of Sewickley made an address, and Mr. Ernest E. Briggs of McKeesport made report of the recent convention in Nashville. Officers were elected as follows: President, Mr. W. A. Cornelius; Vice-President, Mr. R. T. Van Pelt; Secretary, Mr. Theodore M. Hopke; Treasurer, Mr. Harry G. Tomer; Chaplain, the Rev. R. E. Schulz.

REGULAR SERVICES are to be resumed in St. Mark's mission, Ford City, where for several years only occasional services have been held by the rector of the church at Kittanning. Beginning with December 1st the work will be under the care of the Laymen's Missionary League.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

New Clerical Arrivals and Other News.

FOUR NEW priests have arrived in the district to take up work. The Rev. Norman Inwood, a graduate of the General Seminary, class of 1910, is now settled at Great Bend, with work also at Larned. The Rev. Lloyd B. Holsapple arrived from Oxford University, and was ordained to the priesthood by the Bishop of the district on the feast of St. Matthew. Two days in the week he holds classes in the Classics at St. John's School, Salina, and his remaining time is given to the missions at Wakeeney, Ellis, and Hays. All three of these stations have church buildings, that at Hays being nearly completed, a gift of Mr. Treat, an old Churchman of the town. Though for many years services have been held at these stations, for the first time in their history they are now regular and frequent. The Rev. Robert M. Botting comes from Evansville, Ind., to succeed the Rev. S. A. Chapman at Beloit. He also has regular charge of the mission of St. Mary the Virgin, Cawker City. St. Peter's parish, Minneapolis, has been without regular ministrations of a priest for many months and has just recently welcomed the Rev. Chauncey E. Snowden from Breckenridge, Colo. In addition to St. Peter's, he will minister to the mission of the Transfiguration at Bennington.

A NEW CHANCEL and window therein have been added to Christ Church, Kingman, as a memorial to the late Mr. C. C. Vandeventer, long time warden of the parish.

A COMMITTEE was appointed by Convocation to draw up a course in the study of missions, to be used throughout the district. Such a course has been prepared with China as the field to be studied and is being published in monthly installments in the diocesan paper.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Archdeacon Edwards to Take a Vacation—Reception to the Rector of Glendale.

ARCHDEACON EDWARDS, who for eighteen years has been in charge of the missionary work of the diocese, latterly for two of the three convocations, has announced publicly that he intended to resign on January 1, 1911, in order to take about a year's vacation. During his term of office he has raised some $50,000 for the work of the Church in the diocese and travelled many thousands of miles.

THE PEOPLE of Glendale have tendered a reception to the Rev. and Mrs. Cleveland K. Benedict, who will soon leave for Sewanee, Tenn., where Mr. Benedict will be dean of the Theological Seminary and occupy the chair of homiletics.

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WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Notes.

MEMBERS of the Senior Brotherhood chapters of Annapolis and Baltimore will be the guests of the Washington Senior Brotherhood Assembly on the evening of November 19th.

IN ORDER that the congregation of St. John's Church, Bethesda, Md., may have their new rector live among them, they have begun a campaign for funds with which to build a rectory.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Sunday School Convention at Leominster—Conference of Milford S. S. District.

THE WORCESTER North District Sunday School Association convention (interdenominational) was held at St. Mark's Church, Leominster, on Thursday, November 3d. The programme was so arranged that all of the religious services were conducted by Church clergymen.

THE SECOND annual conference of the Milford Sunday School District was held November 5th. This is the first district to adopt a permanent organization. All the clergy and three-fourths of the teachers of the district were present.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Visit of Bishops Rowe and McKim—Anniversary at Niles.

BISHOP ROWE made a welcome visit in the diocese the last days of October, spending Sunday, October 30th, at Grand Rapids, where he preached to overflowing congregations at the pro-Cathedral in the morning and at Grace Church in the evening. On the following night he was at St. Paul's Church, Muskegon, where again a large congregation was present. At all three parishes general offerings were given for the work in Alaska. On the Sunday previous Bishop McKim of Japan spent the day in Grand Rapids preaching at the pro-Cathedral and Grace churches. So interested became a prominent layman in the progress of Christianity in Japan that he pledged the Bishop a yearly gift of $200 for his work in his missionary jurisdiction.

THE FIRST anniversary of the Rev. George Huntington as rector of Trinity Church, Niles, was appropriately observed on November 6th. During this time about $1,500 has been raised for needed church improvements, and the property has been greatly beautified.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

De Veaux College Problem Solved—Junior Brotherhood Meeting.

THE SOLUTION of the problems relative to De Veaux College noted in these columns some weeks ago, seems to have proved correct. The old boys have now contributed over $4,000, and several pay pupils are attending the school in addition to the usual number of foundationers.

A WELL ATTENDED meeting of the Junior Local Assembly, B. S. A., was held in St. James' Hall, Buffalo, on the evening of October 27th. It was intended to be a memorial to the late James L. Houghteling, the main paper being upon his life, by Irving D. Appleby of St. James' chapter. An address by Dr. Hubert Carleton was partially of this nature, but was also one of his clear, strong talks to boys. Elmer Youngman, of Ascension chapter, reported on the recent National Convention. Rev. Hachaliah Burt of Crow Creek Agency, South Dakota, spoke briefly, and the Rev. George B. Richards paid a tribute to the Brotherhood. He has been for many years chaplain of the Senior local assembly. Mr. Richards left the following Monday for his new field, Emmanuel Church, Pittsburgh.

CANADA.

Various Items of Church News from the Dominion.

Diocese of Ontario.

AS A thankoffering from a parishioner a beautiful brass altar cross was presented to St. Andrew's Church, Wellington.—TWO NEW churches were opened by Bishop Mills lately, one at Maynooth, and the other at Bancroft.

Diocese of Huron.

THERE WAS a very impressive service in All Saints' Church, Windsor, on the evening of All Saints' Day, when Bishop Williams, assisted by the Ven. Archdeacon Hill, inducted the Rev. Arthur Carlisle to be rector of the parish.—THERE WAS a very good attendance at the first annual meeting of the diocesan Sunday School Association, which took place in London, in the Cronyn Memorial Hall, Bishop Williams presiding. One of the papers read at the business session was on the Boy Scout Movement.

Diocese of Montreal.

DESPITE the bad weather a large congregation gathered November 5th to witness the laying of the cornerstone of the Carmichael Memorial Church. A silver trowel was presented to Bishop Farthing for the purpose. Most of the clergy of the city were present. The Bishop, the Rev. J. Paterson Smyth, and others gave addresses in which the work of the late Bishop Carmichael was mentioned with loving appreciation.

AT THE November meeting of the diocesan board of the Woman's Auxiliary arrangements were made for the day of intercession on St. Andrew's day.

Diocese of Toronto.

GREAT enthusiasm was shown at the conference of the Anglican Young People's Association in St. Philip's parish, Toronto, October 24th, 25th, and 26th. Bishop Sweeny welcomed the visitors. There were representatives from the neighboring dioceses of Huron and Niagara. Bishop Williams, of Huron, could not be present, but Canon Brown

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spoke on his behalf. The venerable Canon has been called the father of the movement, and the greatest enthusiasm was shown when he rose to speak. Canon Abbott spoke for the diocese of Niagara. Many excellent addresses were given at the business sessions of the conference, which closed on the evening of the 26th with a service in St. Philip's. The next place of meeting is to be London, diocese of Huron.

THE Rt. Rev. Dr. SCADDING, Bishop of Eastern Oregon, preached in St. Paul's Church, Toronto, November 5th, on behalf of the "silent churches" in his diocese, and met with a generous response.—A COMMITTEE has been named to prepare a suitable testimonial to the retiring secretary of the General Missionary Society, Canon Tucker.

Diocese of Ottawa.

THE BEAUTIFUL gifts recently made to Christ Church Cathedral, Ottawa, were dedicated on Thanksgiving Day. Amongst them was a green silk altar cloth, to be used during the Trinity season, made by the Kilburn Sisters, London, England. There was also a very fine memorial window, given by the family of the late Dr. Hill.

Diocese of Quebec.

THERE WAS a public meeting under the auspices of the Quebec Church Society, in the Cathedral church hall, November 2d, at which Bishop Farrar presided.—THERE WAS a large attendance at the dedication service of St. Paul's Church, Shigawake. The service was conducted by Rural Dean Dunn. The church, which is fifty years old, has been enlarged and renovated, and now presents a fine appearance.—ARCHDEACON BALFOUR is much better after his recent illness, but his physician's orders are that he shall do no work for three, or better still six, months, and that he shall go abroad. The Rev. E. A. Burgett has been appointed acting secretary of the Quebec Church Society during the absence of the Archdeacon.—BISHOP RICHARDSON, of Fredericton, visited Quebec and preached in St. Matthew's Church on the last Sunday in October, and on All Saints' day. The Bishop also conducted a Quiet Day on the eve of All Saints'.

Diocese of Rupert's Land.

THE MASS meeting in Winnipeg on Sunday afternoon, November 2d, Archbishop Matheson presiding, to arouse interest in missionary work was very well attended.—A LARGE number of the old students of the college, as well as the undergraduates and boys from the school, were present in the old Cathedral of St. John's, Winnipeg, at the annual commemoration service which celebrated the reopening and reorganization of the college on All Saints' Day. Archbishop Matheson conducted the service, assisted by a number of the city clergy. A list of the benefactors to the college who have passed away was read.

A MATTER of importance discussed at the meeting of the diocesan synod in October was the movement for the union of the four dioceses west of the Rocky mountains, Columbia, Caledonia, New Westminster, and Yukon, into one ecclesiastical province. The movement has long been under consideration, and was brought before the last meeting of the General Synod at Ottawa, but it is felt that the time has now come for some definite step to be taken.

ARCHBISHOP MATHESON consecrated St. Mark's Church, Treherne, October 23d. New choir seats, pulpit, and lectern have recently been placed in the church and in other ways it has been greatly improved. The edifice is free from debt.

Diocese of Saskatchewan.

BISHOP NEWNHAM held an ordination on All Saints' Day in the Church of All Saints', Duck Lake, when two candidates received priest's orders. Archdeacon Dewdney presented them.

Diocese of Moosonee.

A FOURTH branch of the Woman's Auxiliary to be organized in the diocese was formed during the past summer, in the parish of Holy Trinity, Cochrane.

IN THEIR changeful beauty trees possess a peculiar advantage over all other forms of vegetation. Though they are always ornamental, yet, whether viewed alone or seen in wild sylvan masses, they look the loveliest in nature's decay. Fair are the woods in spring, when first their leafy boughs unfold the bright and exquisitely tender verdure of a new life. Fairer still they seem in the deep beauty of their summer foliage, with its tints of richest green, extending cool and inviting shades, and filling the air with the soft sweet music of their rustling leaves. But fairest by far are the trees in the fall of the year.—*Sel.*

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The Magazines

MR. JOHN M. GLENN, under the title "Social Service in the Episcopal Church," tells in the *Survey* for November 5th of the work and plans for social service during the General Convention of the various commissions. The leading article is on "The International Prison Congress at Washington," held last month, which is handsomely illustrated.

MANY NEW features are promised for the *Youth's Companion* during the coming year. Outside of the excellent stories that will be printed, contributions will be made by many men famous in the fields of literature, art, science, and religion. Among these may be mentioned James Bryce, British ambassador; Arthur T. Hadley, president of Yale University; Henry Watterson; Eden Phillpotts; Egerton Castle; Mrs. Burton Harrison; Prof. Hugo Münsterberg; A. Santos-Dumont, the celebrated aeronaut; A. W. Harris, president of the Northwestern University; the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts; Hudson Maxim, the inventor; Admiral G. W. Melville, and Sir William Ramsay, the great chemist.

Music

Editor, G. EDWARD STUBBS, Mus. Doc.,
Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel,* 121 *West* 91*st St., New York.*]

IT IS A matter of regret that the choral system at the Cathedral of St. John the Divine has been interfered with, and that experiments are being made with a pseudo-choral type that is neither one thing nor the other. We sincerely hope that the authorities of the Cathedral will not permit a hybrid sort of service to become permanent: even a temporary departure from tradition is to be deplored, and we are at a loss to account for it.

One of the special missions of a Cathedral is to set forth the highest form of choral worship. What that ideal form is is universally known to ecclesiastical musicians. In the words of the celebrated Dr. Jebb, author of *The Choral Service of the United Church of England and Ireland,* the very terms "choral" and "cathedral" as applied to religious worship, are "convertible"—that is, synonymous. The highest, most perfect, and most ancient mode is that which is properly called choral or Cathedral service. By these terms we are to understand that more solemn manner of celebrating divine worship which has ever been practised in the principal churches throughout the world, and which the Church of England, in accordance with her uniform recognition of Catholic usages, has retained. It is called Cathedral because of the genuine characteristic of the mother church in each diocese, to which the principal clergy are attached, and where the Bishop has his cathedral or throne (hence the designation) and which ought therefore to be preëminent in affording to God every circumstantial heightening of external homage. And as Cathedral churches excel, for the most part, in richness of outward decoration and in numerous attendance of ministers, so are they also designed to excel in a greater frequency of religious offices, performed with the fullest accompaniment wherewith the most devout and expressive music can clothe the lauds and litanies and Eucharistic services of the Church Militant.

But though this service is the proper and necessary feature of the mother churches of the land, it is also adopted in other eminent places, such as the Royal chapels and the principal colleges. As many of these places, in borrowing the religious usages of Cathedrals, have choirs of clergy and laity set apart for their due performance, the service thus administered is properly called choral.

And hence it is that in common use the terms *cathedral* or *choral* service are considered as convertible.

It should be borne in mind that the term choral service does not mean a mere series of responses by the choir. The distinguishing feature of the ancient and traditional worship is dual, involving both the singing of the officiant and the singing of the choir. A service which consists partly of read prayers and partly of sung responses is not choral in the ecclesiastical sense. A very excellent and appropriate name for it is "*non-cathedral.*" In our opinion it is of paramount importance to the cause of ecclesiastical music in the Episcopal Church that the service at the New York Cathedral should conform to the Anglican standard.

Now that the diocese (and indeed the Church at large) has what has so long been needed, a pivot of musical influence, similar to that of the typical English minster, Churchmen throughout the country will expect that influence to be the highest and best. And undoubtedly it will be so. We indulge the hope that the suspension of the choral service is a temporary matter, and that after St. John's Day (when the choir and crossing of the Cathedral will be opened) the traditional form of service will be restored.

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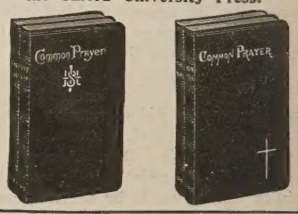

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Sunday after Christmas, January 1.
First Sunday after Epiphany, January 8.
Second Sunday after Epiphany, January 15.
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